THE TESTAMENT OF THE Twelve PATRIARCHS, The Sons of *JACOB.*

Tranſlated out of *Greek* into *Latine*, by *Rob. Groſthead* Sometime Biſhop of *Lincoln*: And out of his *Copy* into *French* and *Dutch* by others, and now *Engliſhed.*

To the credit whereof, an ancient Greek *Copy written in Parchment is kept in the Univerſity Library of* Cambridge.

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BRITISH MUSEUM

To the Christian Reader.

ALbeit these our happy days, in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godliness; yet considering that as earthly, so we spiritual Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitful is the expressing, and Printing in our Natural Language of this so worthy, so golden a Writ; Being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants, and such like; A wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property.

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee: If thou thinkest upon manly courage, he teacheth Valiantness: If thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death? Behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better; Thou speakest to others, hearken to him that talketh to thee of thy Office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: Of thy state of life, what, and how it should be; *Nunquam sine Sale, sine Sole:* To be short, of thy blessedness, if thou art godly, wise, and learned; Of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 Godly Fathers in time and order: Learn of him, and his, to Pray to God in Christ his Name for your children, have regard to their instruction; The want of the former, your children shall miss; the neglect of the latter, you your selves

Levi.

Jacob.

selves shall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right singular benefit: but he that for foolish pitty giveth them the bridle, is before God accounted a guilty Partaker of their sinful race. View this Book therefore, hearken how to teach your selves and your Children. You have already handled a sick mans salve, enjoy now at length a sick mans tongue, to instruct them when you leave them, and what to leave them when you die, else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth, read, see and say, that old Father *Ruben* with his good Brethren, readily and rightly describe the blessed path of righteousness, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old Age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a Charmer. O the number, O the ugliesome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured!

Lechery,	*Pride,*
Envy,	*Vain-glory,*
Gluttony,	*Unrighteousness.*
Bravery,	*Wilful Ignorance.*

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which welspring and puddle of evil, if thou wilt have dried up, cease from drunkenness; if not see it, have not a narrow and greedy eye upon a beautiful face: If not drink, yet stop thy mouth from busie questions with women: To conclude, if not therein be ducked and drowned, use Labour, tame youthfulness. *For in this I overshooting my self* (saith *Ruben* to his children) *I defiled my Fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work: charge your Wives and Daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love, strive with *Simeon*, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgeting. Take to thee *Josephs* cheerful countenance, a perfect Plat-

Simeon.

form

form of a quiet mind: Yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which d squietness and mischief safely to set aside, let not *Juda* be set a part. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice, standeth slippery. *Juda* checketh *Ruben* his eldest brother with his fornication: Mark, who sinned immediately but envious and rayling *Juda*? did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins; and alas in these our dayes too much used; yet punished, the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch; but the other with intollerable danger of body and soul, saith S. *Paul*. Wherefore abstain from wine, abhor drunkenness: for such anon slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Isachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we

Judas.

Isachar.

might expreſs the ſame in life and converſation. Mercy and Love is a precious Jewel, the maintainers whereof being joyntly connexed proſper; once diſſevered, come to naught. For the waters (ſaith *Zebulon*) waſh away the ſand, when the ſtones and timber are diſſolved: Whoſe mercy and ſingular compaſſion was rewarded ſingularly. Sift his teſtament, reſemble his rare charity, in cloathing the naked, and feeding the hungry, known & unknown, as well ſtrangers as his country-men. Let not the ſpirit of *Dan* poſſeſs your mind. Suffer not the wrath of *Gad* to ſettle in your heart; for ſuch work with 3 ſore inſtruments, bitter ſpeech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may ſee. Wilt thou be taught the ready path to that thou doſt ſeek: Two ways there be (ſaith *Aſer*) Vice the one, the other Virtue. *Neptalims* race embrace the latter, eſchew the former. But he that walketh in them both, blindeth men, deceiveth himſelf, and mocketh GOD, whoſe double faced dealing ſhall be double puniſhed. Such are the covetous, ſuch are they that are merciful in evilneſs, ſuch are they, ſaith *Aſer*, that faſt from meats, but not from fornication, Have therefore a ſimple heart, with righ-

Zebulon. *Dan.* *Gad.* *Aſer.* *Neptalim.*

righteous *Joseph*, the blessed of the Lord, that right Figure of Jesus Christ: for hatred he shewed love: being cursed he blessed, being shot through he did not so much as bend his bow: Albeit his Brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated Shepherds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: When they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a free mans son, did he cry out on Heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his Face did shew his Countenance; of a caitif, in respect making him *Joseph.*

free;

free; of a freeman, wealthy; of a wealthy subject, and honourable personage, Lord President of *Pharoa's* land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor woe could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, Neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayst be ready both in body and soul. Let us, saith *Ecclesiast.* *Commend* (and so say I, let us behold (*the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them, and shewed his great power ever since the beginning.* Upon the consideration whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without

Benjamin.

Eccle. 14.

a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing undiscreetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them, but read them diligently; neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacobs* blessing: So may we throughly challenge to be his Children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits. *Amen.*

Richard Day.

To the Christian Reader.

The Teſtament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what ſhould betide them in the laſt days: gathered out of *Geneſis* 48, 59. and added unto this Book.

Come hearken my Sons, two things I give,
my bleſſing, and my ban:
The firſt to them that Godly live;
the laſt to wicked man.

The Teſtament of

JACOB.

Gen.23. JAcob the Son of Iſaac, born of Rebecca, in the year of the World 2108. his Father being threeſcore years of Age, was a perfect man and righteous, dwelling in Tents; not given to pleaſure and hunting, as his elder Brother, elder by Nature, not by Grace. For the elder ſhall ſerve the younger, ſaith the Lord. Why? not for that Jacob had ſo deſerved, but GOD, had ſo appointed. Wherefore when he thus by the determinate will of God, and heavenly diſpoſition which ordereth all things whatſoever, had got his Brothers birth-right, and his Fathers bleſſing, his Parents conſidering that the ſlippery days of Carnal Copulation did approach, and warily fearing his Brother Eſau, for that he conceived murder in his heart, and inſtituted a birth-day for his divelliſh purpoſe ſent him from Berſaba

Simple for innocence.

Jacob beloved, not of merit, Rom.9. but of grace.

Gen.25. Gen.29. Gen.27.

ſaba to Meſopotamia, to Laban his Mothers Brother, there honeſtly to take a Wife, and quietly to live. For Patrimony, without conſent of Parents, and due conſideration of either party contracted, as it breedeth their diſquietneſs, ſo it provoketh Gods diſpleaſure. Jacob therefore, after long travel, being placed with his Uncle Laban, and ſerving him fourteen years in Labour and Pain (albeit he was the Child of promiſe, the Bleſſed of the Lord, born of a Free woman, and that which is more, his Uncles bone and fleſh, and Lord of Canaan: Not arguing with himſelf as the worldly Children of this earth, ſaying, Shall I which am a free and wealthy mans Son be made a Servant? Shall I be a drudg in my Kinſmans houſe, being ſent to Marry, and not to ſerve?) had given him by Laban to Wife for his good Service (by which GOD bleſſed that little that Laban had before) his two Daughters, Leah firſt, then Rachel, with their handmaids Bilha, and Zilpha: Of whom, according to the promiſe made to him in Bethel, that his Seed ſhould be multiplied, he Begat twelve Sons, twelve godly Fathers of the earth.

A caveat for marriage.

Troubles and pain are deſtined to the Elect.

An example for children.

A godly note for ſervants.

Ruben,

Ruben.	Dan.	Iſachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joſeph.
Juda.	Aſer.	Benjamin.

Mans life is but a pilgrimage.

Thus he being bleſſed of the Lord, as well in Children as in Subſtance, returned again to his Native Countrey, he and his Children, there to live, and there to die, But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Goſen in Egypt, by means of his ſon Joſeph, chief Steward of Pharaohs land, whom his brethren heretofore had ſold. Where when he had lived 17. years, and ſeen his Family encreaſed exceedingly, to his great joy and comfort no doubt, eſpecially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome Pilgrimage drawing to an end, Called his Son Joſeph unto him, and ſaid, If I have found grace in thy ſight, oh put thy hand under my thigh (for in this order they took an oath in Jacobs time) deal mercifully with me and truly, bury me not in Egypt, but let me ſleep with my Fathers: Where nothing

God always provideth for the righteous.

ting his ſure faith in the promiſe of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to truſt in Pharaoh's land. To which his requeſt, when Joſeph his loving ſon obediently did condeſcend, Jacob taking a little more ſtrength unto him, and ſitting up, deſirous alſo to ſhew forth the great goodneſs of the Lord in preſerving him and his, ſaid: God Almighty appeared unto me at *Luz*, in the land of *Canaan*, and bleſſed me: ſaying, Behold, I will make thee fruitful, and cauſe thee to multiply, and will make a great number of people of thee, and will give this Land unto thy ſeed for an everlaſting poſſeſſion. Thy ſons *Manaſſes* and *Ephraim*, I take as mine own, their own brethren ſhall be called after their name. As I came from *Meſopotamia*, *Rachel* dyed in the Land of *Canaan* and was buried by the way to *Ephrata*, the ſame is *Bethlehem*.

Parents ought to tell their Children Gods bleſſings.

That is ſhall be under their tribes.

Then Jacob, albeit ſomewhat dim, for age, beholding Joſephs two ſons, ſaid: What are theſe? To whom Joſeph anſwered: They are my ſons which God hath given me. O bring them to me, ſaid *Jacob*, and let me bleſs them: I had not thought to have ſeen thy face *Joſeph*, yet lo God hath ſhewed me thy ſeed.

Chriſt.

God in whoſe ſight my fathers *Abraham* and *Iſaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſs theſe lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Iſaac*, and that they may grow into a multitude in the midſt of the earth.

Counted as one of his Children, not that they ſhould pray unto him being dead, as Eckius gathered.

Then as Joſeph **lifted his Fathers hand from** Ephraim, **to** Manaſſes **the elder**, Jacob **ſaid** Let it be, I know well my ſon, he ſhall alſo be a great people, but his younger brother ſhall be greater: in thee let Iſrael bleſs and ſay, God make thee as *Ephraim* and *Manaſſes*. **After this he fainting ſaid:** Behold Joſeph, I die, God ſhall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by ſword and bow, of the Amorites. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt days. Gather ye together, and hear ye ſons of *Jacob*, hearken unto *Iſrael* your Father.

God hath mercy on whom he will. By faith Jacob divideth the Land, as ye but hoped for.

begotten in my youth.

Ruben my firſt born, my might, my ſtrength, excellent in dignity and power, unconſtant as water, thou ſhalt not excel, becauſe thou didſt defile my couch.

Simeon and *Levi*, Brethren in evil, who

in

in your wrath ſlew a man, and in your ſelf-will digged down a Wall: Curſed be your wrath, for it was ſhameleſs, and your fierceneſs, for it was cruel. I will divide you in *Jacob*; and ſcatter you in *Iſrael*. Levi had no tribe, and Simeon was under Juda. Jud. 1.

Juda, thy ſtand ſhall be on the neck of thine enemies. Thy brethren ſhall ſtoop unto thee: as a Lyons whelp ſhalt thou come up from the ſpoil: thou ſhalt couch as a Lyon, and as a Lyoneſs, who ſhall ſtir thee up? 2. The Scepter ſhall not depart from thee, nor a law-giver from between thy feet, until *Shilob* come: all Nations ſhall ſeek after him. 3. Thou ſhalt bind thine Aſs Fole to the Vine, and the Aſſes Colt to the beſt Vine; thou ſhalt waſh thy garment in wine, and thy cloak in the bloud of grapes: thy eyes ſhall be red with Wine; and thy teeth white with milk. Bleſſings of Juda a worthy captain. A noble Prince, Chriſt. A fertile Land.

Zabulon, thou ſhalt dwell by the ſea ſide, and thou ſhalt be a Haven for ſhips: thy border ſhall be unto *Zidon*.

Iſachar, thou ſhalt be a ſtrong Aſs, couching down between two burdens; and thou ſhalt ſee that reſt is good, and that the Land is pleaſant, and ſhalt bow thy ſhoulder to bear, and ſhalt be ſubject unto tribute.

Dan, thou ſhalt judge the people, as one of the tribes of Iſrael. *Dan* thou ſhalt be a Judg. 13. 14, 15, 16.

ſerpent by the way, an Adder by the path biting the horſe heel, ſo that his Rider ſhall fall backward. **Then Jacob foreſeeing in his mind the great calamity that ſhould betide his poſterity, comforting himſelf, and reſting in Gods promiſe cried out with heart and mind:** O Lord, I have waited for thy ſalvation.

Joſh. 1. 1. *Gad*, an hoſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt.

Num. 33. And what ſhall I ſay to *Aſer*? his bread ſhall be fat, and he ſhall have pleaſures for a King.

Judg. 45. *Nepthalim*, is a Hind ſent for a preſent, giving goodly words.

The bleſſing of Joſeph: Increaſe of Family. *Joſeph* is a flouriſhing Bough by a Well-ſide, the ſmall Boughs ſhall run upon the wall. The Archers ſhot againſt him, and hated him, but his Bow was made ſtrong, and his Arms ſtrengthned by the hands of the Almighty God of *Jacob*. Out of him ſhall come an Herdman, a ſtone in *Iſrael*. All theſe things ſhall come from my fathers God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breaſt and womb. The bleſſings of (me) thy father, that I give thee, are ſtronger then the bleſſings that I had of mine Elders. Until the end of the hills of

All things come of God.

the

the World they ſhall be on thy head.

Benjamin ſhall ravine as a Wolf, in the morning he ſhall devour the prey, and at night divide the ſpoil. And now when I ſhall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah*, which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a poſſeſſion to bury in, where were buried *Abraham* and *Sara* his wife, and *Iſaac* with *Rebecha*; and there I buried *Leah*. The Field, and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holineſs of the place, but for memory of Gods promiſe.

When Jacob had made an end of commanding all that he would unto his ſons, having lived one hundred forty and ſeven years, he plucked up his feet into the bed, and quickly died. Then Joſeph falling upon his Fathers face and kiſſing him with tears, cauſed him to be embalmed by Phyſicians to the ſpace of forty days, and mourned for him threeſcore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horſemen, buried him in the place which Jacob had appointed.

A token of a good conſcience

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the bear, the bed
do note the ſtrength, the luſt
Of Ruben, *and inconſtant head*
who therefore was accurſt.

RUBEN.

THis is the Copy of Rubens Teſtament, concerning all the things which he gave in charge to his Children before he died, in the 125. year of his life. Two years after the deceaſe of Joſeph, his children and childrens children came to viſit him in his ſickneſs and he ſaid unto them.

My children I die, and go the way of my Fathers. And ſeeing there his brethren, Juda, Gad, and Aſer, he ſaid unto them: Liſt me up, my brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then ſtanding up, he kiſſed them, and weeping ſaid: Hearken my Brethren and you my children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulneſs and Fornication wherein I overſhot my ſelf, and defiled the Bed of my Father Jacob. For I aſſure you that the Lord did therefore ſtrike me with a ſore plague in my

Death is our long home.

Fornication plagued. Gen.

a Prayer and repentance ſtayeth Gods wrath.

b The bleſſing and prayer of a father to God for his children of what benefit.

In repentance the heart is to be conſidered, not external action

ſtanks the ſpace of 7 months, and a I had periſhed if my Father b Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evil in the ſight of the Lord, and ſeven months was I ſick to the death, and with a free heart did I ſeven years penance before the Lord I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: but I mourned for my ſin, for it was great, and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the welſprings of youthful works: and ſeven ſpirits are given man in his creation whereby all his works are done. The firſt is the ſpirit of life wherewith is created his being. The ſecond is the ſpirit of ſeeing, wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling, wherewith cometh delight, by drawing in of the air and by breathing it out again. The fifth is the ſpirit of ſpeech, wherewith know-

The eight Inſtruments whereby man worketh and the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling

5 ſpeech.

knowledge is made. The sixth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drunk, and through them is ingendred strength, because the substance of strength is en meat. The seventh is ỳ spirit of seed & generation wherewith entreth in the lust of pleasure. 6 Tasting. 7 Seed, & of what property.

For this cause it is the last of creation & the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of errors. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of Pride, which moveth a man to mind over-great things or to think well of himself. The sixth is the spirit of lying or vain-glorioulness in boasting a mans self, and in desire to tell his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness 8 Sleep, & of what property. Eight spirit, of errour, & of what property. 1 Lechery. 2 Gluttony. 3 Envy. 4 Bravery. 5 Pride, of what property. 6 Vain-glory in what it consisteth. 7 Unrighteousness.

which

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in errour and imagination, and so the souls of young folks perish, because their minds are darkned and hidden from the truth, and understand not the law of the Lord, neither obey the Doctrine of their Fathers, as befel to me in my youth. But now my children love the truth, and that shall preserve you; Hearken to your Father Ruben, and let not your eyes 1. run a gazing after women, neither be ye 2. alone with a woman that is married; neither do ye seek about 3. what Women are doing; for if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked woman till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaac's, and I in Gader hard by Ephrata, a house of Bethlehem, Bilha fell 4. drunken, and as she lay asleep uncovered in her chamber, I went in to her seeing her nakedness wrought wickedness with her, and leaving her asleep went my way

8 Wilful ignorance.

Discommodities of ignorance.

Ringleaders to fornication.

1. A greedy eye.

2. Close company with women.

3 Busie questions.

4 Drunkenness.

way. By and by an angel of God bewrai-
ed my wickedneſs to my Father Jacob,
who coming home mourned for me, and
touched not Bilha any more. Therefore
look not upon the beauty of Women, nei-
ther muſe you upon their doings, but walk
ye with a ſingle heart in the fear of the
Lord God, buſying your ſelves about ſome
work and keeping your ſelves occupied ei-
ther in learning or about your flocks, until
ſuch time as God gibe you ſuch wives as
he liſteth, leſt you do ſuffer as I have done.
I durſt not look my Father in the face to
his dying day, nor ſpeak to any of my bre-
thren for ſhame. My conſcience biteth me
even yet ſtill for my ſin. But my Father
comforted me, and prayed for me unto the
Lord, that his wrath might paſs away
from me, as the Lord himſelf ſhewed unto
me. Therefore from that time forth I was
kept from ſinning any more: And you my
Children likewiſe, keep ye that I ſhall tell
you and you ſhall not ſin; for Fornication
is the deſtruction of the Soul ſeparating it
from God and making it to draw unto I-
dols, becauſe it leadeth the mind and un-
derſtanding into errour, and bringeth men
to their Graves before their time. For
whoredom hath undone many men: and
although a man be antient or noble, yet
doth

Nothing ſo ſecretly done, but it ſhall be open.
A godly caveat.

Labour a preſervative from fornication.

A guilty conſcience is a great burthen.

The fruit of fornication.
1 Deſtruction of the ſoul.
2 Idolatry.

3 Shortness of life.
4 Ignominious shame.
Josephs chastity rewarded.

doth this make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian Woman did much to him by using the help of witches, and by offering him slauber sauces: but the purpose of his mind admitted no noisom desire. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if fornication ober-rule not your mind, neither shall Belial prevail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train, ; and whom they cannot

Properties of unchast women.

obermatch in strength, him they obercome by deceit. For the Angel of the Lord which taught me, told me of them, that they be obermastered by the spirit of fornication more then men be, and that they be eber practising in their hearts against men, first making their minds to err by decking of themselves ; then shedding their poison into them by sight, and finally catching them prisoners by their doings : for a woman is not able to enforce a man. Therefore my

sons

sons flie fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shall ye enby the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks.

An example of this mischief, Gen. 6.

Infectious company corrupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 4. 9.

be able to compaſs it: for God will abenge them and you ſhall die a dangerous death: for unto Levi and Juda hath the Lord given the ſoveraignty, and unto me, and Dan and Joſeph hath he granted to be Princes with them. Wherefore I charge you, hear Levi; for he ſhall know the law of the Lord and deal forth judgment, and offer ſacrifices for all Iſrael, till the full time of Chriſt the chief Prieſt, becauſe the Lord hath ſpoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and ſtick unto Levi in humbleneſs of heart, that ye may receive bleſſing at his mouth: for he ſhall bleſs Iſrael and Juda. God hath choſe Juda to be the King of all people, wherefore worſhip you his ſeed, for he ſhall die for you in battels both viſible and inviſible, and ſhall reign over you world without end.

He prophecieth of Chriſt.

Faithful dealing with neighbors. Gen. 5. 19.

Ruben having given his Children the foreſaid charge, and bleſſed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buryed him at Hebron, in the double Cave where his Fathers ſlept.

The

The Teſtament of *Simeon*, made to his Children at his death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of
SIMEON.

THe copy of Simeons words which he spake unto his sons at his death in the hundreth and twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying,

Hearken, my children, hear me your Father Simeon, whatsoever I have in my heart. I am my Father Jacobs second son, and my Mother Leah named me Simeon, Gen. 29. because the Lord heard her Prayer. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomack undiscourageable: for hardiness is given of the highest into mens souls and bodies. In those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of errour sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my Father Jacob. But his God and the God of his fathers sending his angel, did rid him out of my hands. For while I went into Sichem to carry fare for our flocks, and Ruben into Dothaim, where

Hardiness of whom it is, Gen. 37.

Man purposeth, God disposeth.

where all our neceſſaries were laid up in ſtore: our brother Juda ſold him unto the Iſmaelites: and therefore when my brother was come again, he was ſorry, for he intended to have conveighed him ſafe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me, and reſtrained the working of my hands; for my right hand was half withered up for vii. days together. Then did I perceive (my ſons) that that befel me for Joſephs ſake: whereupon I repented ſoon after, and beſought the Lord to reſtore my hand and I would abſtain from all rancour, enby, and ſelly. For I knew I had conceived a wicked thought againſt the Lord, and againſt my Father Jacob, for my Brother Joſephs ſake whom I enbied.

Envyed: ſcribed.

Now therefore my children keep your ſelves from the ſpirits of errour and enby. For enby overruleth the a mind of every Man, ſuffering b him not to eat or drink in reſt, or to do any good thing, and is always egging him to c ſlay the party whom he enbieth, and d pining away at his proſperity. Two years together I punished my ſoul with faſting in the fear

a Blindeth the mind.
b hindreth ſuſtenance
c provoketh murther.
d Pineth at mens proſperity

A remedy againſt envy.

of the Lord. For I knew that the way to deliver me from envy, was the fear of the Lord. If a man flie unto the Lord the wicked Spirit flieth from him, ſo as his mind becometh meek, and of ſpiteful he becometh pitiful, bearing no grudge towards ſuch as love him, and ſo his envy ceaſeth. And becauſe my Father ſaw me ſad, he asked me the cauſe of it. To whom I lied ſaying; I have a pain in my ſtomach, for I was ſorriest of all my brothers, for that I had been the cauſe of Joſephs ſelling into Egypt. And when I

Gen. 42. came unto Egypt, and was put in ward by him as a ſpy; then perceived I, that I was juſtly puniſhed, and I was not ſorry for it. But Joſeph being a good man, and having Gods ſpirit in him and being full of pitty and mercy, minded not to do me

Joſeph merciful to his brethren.

Gen. 50. any harm, but loved me as well as the reſidue of my brethren. Therefore my Children keep your ſelves from all ſpite and envy, and walk in ſingleneſs of mind and good conſcience, after the example of your Fathers brether, that God may give you grace, glory, and bleſſedneſs, upon your heads as you ſee in him. Of all the days of his life, he did never caſt us in the teeth with it, but loved us as his own

soul, and more then his own Children, honouring us, and giving us riches, cattel and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of Envy; for it maketh a Mans soul to grow sabage, marreth his body, breedeth wrath and war in his thoughts, setteth his bloud on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not to whoredom. For whoredom is y mother of all naughtiness

A sure token of good. Properties of Envy. 1 Corruption of life. 2 Distemperature of body. 3 Small sleep. Gen. 39.

A token of a quiet mind.

Effects of whoredom.

ſeparating a man from God, and ſending him to Belial. For I have ſeen in Enochs writings, that you and your Children ſhall be corrupted with whoredom, and do Levi wrong by the ſword. But they ſhall not prevail againſt Levi becauſe he ſhall fight the Lords battels and take all your tents, and very few ſhall be divided in Levi and Juda, for he ſhall be your Captain, as my Father Jacob prophecied in his bleſſings. Behold I tell you all theſe things aforeſaid, that I may be clear from the ſin of your ſouls. Now if you put from you all envioufneſs, and all ſtiffneckedneſs, all my bones ſhall flouriſh as a roſe in Iſrael, and my fleſh as a Lilly in Jacob, and my ſavour ſhall be as the ſent of Libanus, and my holy ones ſhall be multiplied as the Cedars for ever, and their boughs ſhall ſpread out in length for evermore. Then ſhall the ſeed of Canaan periſh together with all the remnant of Amalek. All the Cappadocians ſhall periſh and all the Scythians ſhall likewiſe be deſtroyed. Then ſhall the land of Cham fall, and all the people go to wreck. Then ſhall the Earth reſt from trouble, and all men under Heaven from war. Then ſhall Sem be glorified, when the great Lord God of

Parents teaching not their children are guilty

Commodities of concord.

Gen. 49.

Exod. 17.

Iſrael

Israel appeareth upon earth as a man, to save Adam in him, Then shall the spirits of errour be trodden under foot, and men shall reign over hurtful fiends: then shall I arise again in joy and bless the highest in his wonderful works: for God taking a body upon him, and eating with men shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes. for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priests, and of Juda the King of Kings, God and man. So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children to keep these things throughout all their generations. Joh. 1. The fruit of obedience. Gen. 49. A note for Parents.

And Simeon making an end of these his sayings and commandements, to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph, in the Kings trea-

ſure, For their Inchanters told them that whenſoever Joſephs bones were carried away, there ſhould be ſuch a plague of miſt and darkneſs among the Egyptians, as one brother ſhould not know another, no not even by torchlight; and Simeons children bewailed their Father according to the Law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moſes.

The

The Teſtament of *Levi*, made to his Children at his Death, concerning Preſthood.

Flie ſin, be juſt, rage not, give light,
Ye Preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolfe, and Sword?

The Testament of

LEVI.

THe Copy of Levies words, namely, which he spake to his children concerning all the things which they should do; and which should happen unto them until the day of judgment. He was in health when he called them unto him, for he knew before when he should die. So when they were come together he said unto them.

Levi his birth and countrey. Gen. 34.

I Levi was bred and born in Charran, and afterward came with my Father into Sichem. I was at that time but young about 20 years old, when I helped my brother Simeon to revenge our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways and how unrighteousness had builded her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them. Then there fell a sleep upon me and I saw a very high mountain: It was the mountain of Aspis in Abelmuel. And beheld the heavens opened, and the Angel

gel of God said unto me, Levi, come hi- Christ.
ther; and I went from the first heaven to
the second, and there saw the water han-
ging between the one and the other. And
I saw the third heaven much brighter
than them both: for the height thereof was
infinite. And I said to the Angel, what
meaneth this? And the Angel answered Christ.
me, Marvel not at these things, for thou
shalt see four heavens yet brighter, and
without comparison when thou comest
up to them. For thou shalt stand by the
Lord and be his Minister and utter his se-
crets unto men, and preach of the deliverer
of Israel which is to come: by the and by
Juda the Lord will appear to men to save
all mankind in them. Thy life shall de-
pend upon the Lord, by him shalt thou have
thy fields, vineyards, fruits, gold and sil-
ver. Therefore hearken as touching the se-
ven heavens. The lowest is most lowring, 1
because it is nearest to all the unrighteous-
ness of men. The second hath fire, snow, 2
and ice, prepared by the Lords appoint-
ment against the day of Gods rightful
judgment. In it are all the spirits of ven-
geance for the punishing of the wicked. In
the third are the powers of hosts ordained 3
against the day of judgment, to take ven-
geance

geance upon the ſpirits of errꝛ and Be-
4 lial In the fourth abobe theſe, are the
ſaints: foꝛ in the bigher places dwelleth
great glozy in the boly of all bolies abobe
5 all bolineſs. In the next unto this are the
Angels that do ſerbe in Gods pꝛeſence,
and ſeek bis ſabour in all the ignozances
of the rigbteous. They offer to the Lozd
the ſweet ſabour of a reaſonable ſerbice, a
6 ſacrifice without bloud. In the other that
is under this, are the Angels that bring
anſwers from the Angels in Gods pꝛe-
7 ſence: In that which is abobe it, are the
thꝛones and poteſtates, wherein is con-
tinual offering up of bymns unto God.
Therefoꝛe whenſoeber the Lozd looketh
upon us all of us are moued; yea, and
eben Heaben, earth and the bottomleſs
deep are moued at the ſigbt of his great-
neſs, but the cbildꝛen of men being witleſs
ſhall ſin and pꝛobobe the bigheſt unto
wꝛath: Now therefoꝛe underſtand that the
Lozd will execute judgment upon the cbil-
dꝛen of men: Becauſe that men will ſtill
continue in unbelief and unrigbteouſneſs,
eben when the ſame ſhall cleabe aſunder,
the Sun be darkened, the watters dryed
up, the fire quake, and all creatures be
troubled at the fainting of the inbiſible

Spi-

Spirit and the ſpoiling of hell in the paſſion of the higheſt: therefore ſhall they be condemned to puniſhment. The higheſt then hath heard thy prayer to ſeparate thee from unrighteouſneſs, and to make thee his ſon and ſervant, and a Miniſter in his preſence, a lantern of knowledge to lighten *Jacob* throughly, and to be as a day-ſun among the children of *Iſreal*; and unto thee and thy ſeed ſhall the power of bleſſing be given, till God viſit all nations in the bowels of the mercy of his Son for ever. Nevertheleſs, thy ſons ſhall lay their hands upon him to crucifie him, and for this cauſe is wiſdom and underſtanding given unto thee, to give thy children knowledge of him; becauſe that if they bleſs him, they ſhall be bleſſed, and they that curſe him ſhall periſh in his ſight. And the angel opened me the gates of heaven, and I ſaw the holy Temple, and the higheſt ſitting on the throne of glory, and he ſaid unto me: *Levi* I have given thee the bleſſings of the Prieſthood, till I come my ſelf to dwell in the midſt of *Iſrael*. Then the Angel brought me down to the earth, and gave me a ſhield and a ſword, ſaying; Execute vengeance in *Sechem* for *Dina*, and I will be with thee,

A Miniſter what he ſhould be, of himſelf not righteous. Mat. 5.

End of the prieſthood propheſied.

Chriſt his paſſion propheſied.

Chriſt.

thee, for God hath sent me, and at that time
Gen. 34. time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
Christ our Redemer am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After-
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brass,
whereupon the hill took the name of Aspis
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
Brother Ruben to perswade the sons of He-
The zeal of a Minister, mor to be circumcised, because I was zea-
lously grieved for the abomination which
Gen. 34. they had wrought in Israel. For first of all
I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren,
Gen. 34. who smote the City with the edge of the
sword. When my father heard of it he was
angry, because they had received circumci-
Gen. 49 sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

For we sinned in doing it against his will, and he fell sick the same day. But I knew then the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina: but GOD letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblab very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my father: Sir, be not offended, for God will bring the Canaanites to nothing before thee & give their land unto thee & unto thy holy one after thee. For from henceforth Sichem shall be called the city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed three score and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me,

The manner, not the doing rebuked.

The sin of the Sichemites.

Raped Dina.

Persecuted strangers.

Gen. 12.

Ravished their wives.

Gen. 35.

The Ministry described.

Up

Up, put on the Stole of Prieſthood, the Crown of righteouſneſs, the Reaſonal of underſtanding, the Robe of truth, the Exod. 28. Levit. 8. Breaſt-plate of faith, the Mitre of holineſs, and the Ephod of Prophesie. And ſo every of them bringing ſomething with him, did put them upon me, ſaying, Be thou henceforth the Lords Prieſt, thou and thy ſeed for evermore. The firſt of them anointed me with holy Oyl, and gave me the Scepter of judgment. The ſecond waſhed me with clean water, and fed me with Bread and Wine, that is, to wit, with the moſt Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatneſs. The ſixth did ſet the Mitre of Prieſthood upon my head. The ſeventh filled my hands with incenſe to the intent I ſhould execute the office of a Prieſt unto the Lord. And he ſaid unto me, Levi, unto three principal things is thy ſeed appointed of God; namely, to be a ſign of the glorious Lord that is to come: he that believeth ſhall be the firſt. The great lot ſhall not fall upon him, the ſecond ſhall be in Prieſthood and

The three bleſſings of the family of Levi. Chriſt propheſied.

the third ſhall have a new name, becauſe a King ſhall riſe up in Juda, and renew my Prieſthood accoꝛding unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who ſhall be the Prophet of the higheſt, born of our Father Abraham. All the pleaſant things of Iſrael ſhall be given unto thee & to thy ſeed and you ſhall eat all that is fair to ſee to, and thy ſeed ſhall diſtribute the Lords Table, and of them ſhall be high Prieſts, Judges and Scribes; for in their mouth ſhall the holy things be kept. When I awoke, I perceived that this viſion was like the other, and I laid it up in mine heart, and ſhewed it not unto any man living upon the earth. The firſt two days I and Juda went to our grand-father Iſaac, and he bleſſed me accoꝛding to all the ſayings of the viſions that I had ſeen, but he would not go with us unto Bethel. But when we came to Bethel, my Father Jacob ſaw in a viſion concerning me, that I ſhould be their prieſt before the Lord. And he aroſe in the moꝛning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Iſaac called me to expound the Law of the Lord, accoꝛding as Gods angel had ſhewed it

A diſtributing excludeth the ſole receiving of the Sacrament.

Exod. 29, Levi. 1, 2, 3.

it to me, and be taught me the law of Prieſthood, Sacrifices, Burnt offerings, Firſtlings, Free will offerings, and offerings for health. Every day be taught me underſtanding, and called upon me continually before the Lord, ſaying, My ſon give no ear to the ſpirit of fornication, for he will follow thee and defile the holy things by thy ſeed: Therefore take thee a wife in thy youth, ſuch an one as hath not any blemiſh nor uncleaneſs, nor is of the kindred of the Aliophytes or of the Gentiles. And before thou enter into the holies, waſh and likewiſe ere thou ſacrificeſt, & alſo when thou haſt done offer unto the Lord of fruits of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beaſts, and of clean fowls offer thou in ſacrifice, Likewiſe offer up thy firſt born of all things, and the firſt fruits of thy Wine. and ſprinkle thy Sacrifices with ſalt. Now therefore my Sons, keep ye all the things that I command you; for whatſoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedneſs and ſin, which you ſhall commit to the end of the world. Ye ſhall work wickedneſs againſt the Saviour of the world, and ye ſhall reduce

An exhortation for Miniſters. A miniſter may be married. Levit. 21. He muſt come with a pure mind to execute his office. Lev. 1. 2.

A comfort for godly parents. Prophecy of the deſtruction of Iſrael.

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness, The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife, whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministery is wicked.

Gen. 36. Levi his progeni.

Exod 6.

in the threeſcore and fourth year of my life was my daughter Jochebed born in Egypt: and ſo was I honourable among my brethren. Alſo my ſon Gerſhon took him a wife, which bare him Lybni, and Schimi. The ſons of Caath were Amram, Yſhvar, Hebron and Uziel; and the ſons of Merari were Mahali and Muſhi. In the fourſcore & fourteenth year of my life, Amram took unto wife my daughter Jochebed, becauſe that he and ſhe were born both on one day.

Levi made Prieſt at 18 years

I was eight year old when I entred into the Land of Canaan, and eighteen year old when I entred into the office of prieſthood.

Married at 28.

At eight and twenty years I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my childrens children in the third generation. Joſeph died in the hundreth and tenth year.

A note for Parents

And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your children in learning that they may have underſtanding by reading the Law of God, without ceaſing all their life long. For whoſoever knoweth Gods law ſhall be honoured: and go whereſoever he will, he ſhall be no ſtranger: alſo he ſhall have

Bleſſings of the learned Miniſter.

more

more friends then his forefathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life; For if ye sow evil things, ye shall find and reap all manner of combrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodlyness and sin. For his wisedome shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and doe such things, he shall sit with Kings, as did our brother Joseph, And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is cleer from the wickedness of the high Priest, which shall lay hands upon the Saviour of the World.

Wisedom a precious Jewel.

Sin blindeth wisedome.

Commodities of wisedome.

Christ his death, and spitefulness of the Jews prophesied Mat. 27.

The Heaven above the earth is clean, and you be the light of the Heathen, as the Sun and the Moon. What ſhall all the heathen do, if you be overdarkned with wickedneſs, and bring curſedneſs upon your country folk, for whoſe ſakes the light of the world is put into you, to inlighten all men withall; This light of the World ſhall you moſt wilfully ſteal, and teach commandements contrary to the righteouſneſs of God. Ye ſhall purloin the Lords offering, and filch away pieces of it. Before you do your ſacrifices unto the Lord ye ſhall ſteal away the choiceſt things, and eat them diſdainfully with Harlots, teaching Commandements of covetouſneſs. Ye ſhall defile marryed woman, and inforce maidens in Jeruſalem, you ſhall match your ſelves with whores and Harlots, you ſhall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling ſhall be like unto Sodom and Gomorrha, and ye ſhall be ſwoln with wickedneſs in the Prieſthood, inſomuch that you ſhall moſt diſdainfully and ſpitefully laugh the holy things to ſcorn, not only vaunting and boaſting your ſelves againſt men, but alſo being puffed and ſwoln up with pride againſt the Commande-

Miniſters what they are.

The wicked Prieſthood and their miſery deſcribed. 1 Sam. 2.

mandements of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhord among them, & receive endless shame & confusion, through Gods rightful judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of three score and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of sothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think; not knowing that he shall rise again, and so shall ye receive his innocent blod willully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

A prophesie of their destruction.

A Prophesie of Christs persecution.

Mark the right portraiture of the Shaveling generation. Christ & his members.

he viſit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the three ſcore & ten weeks, hear ye alſo of the Prieſthood. For in every Jubile ſhall be Prieſthood. In the firſt Jubile the firſt annointed into the Prieſthood ſhall be great, and talk to God, as to his father, and his prieſthood ſhall be full of the fear of the Lord, & in the day of his gladneſs he ſhall riſe up unto the ſalvation of the world. In the ſecond Jubile, the anointed ſhall be conceived in the heavineſs of the beloved ſort, and his prieſthood ſhall be honourable, and he ſhall be honourable, and he ſhall be glorified as
3 amongſt all men. The third prieſt ſhall be
4 taken up in ſorrow, and the fourth ſhall be in grief, becauſe the multitude of iniquities ſhall be laid upon him, and throughout all Iſrael every man ſhall hate his neigh-
5 bour. The fifth ſhall be held faſt in dark-
6 neſs, and likewiſe the ſixth & the ſeventh.
7 And in the ſeventh ſhall be ſuch abomination both before God and men, as I am not able to expreſs, howbeit that the doers thereof ſhall not be known. For this cauſe ſhall they be in captivity and corruption, and their land and ſubſtance ſhall be deſtroyed, but in the fifth week they ſhall

Ergo faith & the holy Ghoſt juſtifieth, and not merits.

return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous priests, covetous warriours, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgment upon earth many daies and his star shall arise in heaven. As a King shall he shed forth the light of knowledg in the open sunshine of the day, and he shall be magnified over all the World, and be received and shine as the sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his daies the heavens shall rejoyce, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be powred out upon the earth as the waters of the Seas, and the angels of glory that are in the Lords presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest shall be spread out upon him, and the spirit of understanding

Christ & his true ministery described

Christ lightneth the world. Baptism of Christ prophesied

and ſanctification ſhall reſt upon him, whereof he ſhall give abundantly & mightily to his children in truth for evermore, and there ſhall none ſucceed him from generation to generation world without end. In his Prieſthood all ſin ſhall come to an end, and the unrighteous ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him, and he ſhall open the gates of Paradiſe, and ſtay the threatning ſword againſt Adam; and feed the Lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind up Belial, and give his own children power to tread down hurtful ſpirits, and the Lord ſhall rejoice in his children, and accept them as his beloved for evermore. Then ſhall Abraham, Iſaac, and Jacob be glad, and then ſhall I and all Saints rejoyce. Now my children ye have heard all. Therefore chooſe unto you either light or darkneſs, either the Law of the Lord, or the works of Belial: and we anſwered our Father, ſaying: We will walk before the Lord according to his Law. And our Father ſaid; the Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, and you your ſelves are witneſſes of the words of my mouth. And when we had anſwered, We will

No prieſthood ſhall ſucceed Chriſt.

Prieſthood of Chriſt how beneficial.

Chriſt our propitiation.

Chriſt giveth Power to his to tread down ſpirits.

will be witneſſes, Levi reſted with this charge given unto his children.

And ſtretched out his feet, and was put to his Fathers, when he had lived a hundred and ſeven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beſide Abraham, Iſaac, and Jacob.

The Teſtament of *Juda*, made to his Children at his death, concerning valiantneſs, covetouſneſs and fornication.

Lo here the bleſſed Princly ſtate
Of Juda, ſuffering not his mate:
The Scepter, Lyon, Purſe and Crown,
Betoken glory and renown.

The

The Testament of

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob praied over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out-ran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Hare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had

Juda his exhortation.

The duty of children.

Veliantnéss of Juda: the gift of God.

1

2

3

The manhood of Juda.

bæn

bèn a Dog, I encountred with a wild Boar, and overrunning him tare him in
5 pieces. In Hebron a baſtard Lyon lept upon a Dog; and I catching him by the tail, ſlung him away by and by, and he
6 brak aſunder. In the borders of Gare a wild Bull was fèding in the fields, and I tok him by the horns, and ſwinged
7 him about, and finally killed him. There came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, ſtept to King Sur, and ſtriking up his legs, overthrew him, and ſo ſlew him.
8 Alſo I killed another King named Thaphes ſitting on his Horſe, and ſo ſcattered
9 all their people. I overtok King Achor a Giant on Horſe-back, ſhoting forward and backward, and throwing a ſtone of threeſcore pound weight upon his horſe. I overthrew him and killed him, and fighting two hours with Achor, at length I clave his ſhield, and maimed his fèt, and finally ſlew him. As I was pulling off his breaſt plate, behold eight of his friends aſſailed me, whereupon I filled my hands with ſtones & ſlinging them at them with a ſling ſlew four of them, and put the other four to flight. Alſo our Father Ja-

cob

cob slue the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me when I was in battail with my brethren. He saw in a vision concerning me, that the Angel of strength followed me every where to the intent I should not be overcome. The second handsel was a greater battel to us, then that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, skaled the wals of their city, and there slew two Kings more: and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatned to kill us. Therefore I & Gad went to the east side of the city, and Ruben and Levi unto the West and South side. They that stood upon the walls supposing there had been no mo but Gad and I, did set fire upon us while in the mean time my brother that lay in stale, brake out upon the other two sides,

The valiantness of *Jacob*.

ſides, and skaling the walls mith ladders entred the city ere our enemies wiſt it, and ſo we won it by the Sword, and ſet fire
10 upon the Tower, and burnt it up with ſuch as were fled into it. As we returned, the men of Thaſſie lay in wait for our prey. and took it with our children. But we followed them to Thaſſie and ſlew them and burned their City, ſpoiling all that
11 was in it. And while I was at the waters of Gureba, we fell upon the men of Jobel that came againſt us in battail, and ſlew and ſpoiled both them, and alſo their complices, that came to their aid from Selon, ſo as we gave them no reſpite to return again upon us. The fifth day after there came men from Machir to fetch away our priſoners, whom we met in battel notwithſtanding that they were a mighty hoaſt, and ſlew them before they could get up to the place that they came
12 from. And when we came to their City their women tumbled down ſtones upon us from the top of the hill whereon their city ſtood: but I and Simeon coaſting to the backſide of the town, got unto the higher places, and deſtroyed the whole city. The next day it was told us that the cities of two Kings came againſt us with a huge

Hoaſt.

Hoast. I therefore and Dan fayning our selves to be Amortheans and Fellows with them, went into their City and taking the entrances in the dead time of tha night, did set the gates wide open to our brethren that came after us: by means whereof we destroyed them and all that they had and when we had sacked the city, we did cast down the three walls thereof. Then went we to Thamua, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood above me: but they threw down stones out of slings upon me, and shot arrows at me, and had killd me but that my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harme, but received them into league with us, & delivered them all their prisoners. Then builded I Chamma & my father builded Rambahel. Twenty years old was I when this war was made, and the Chanaanites were afraid of me, and my Brethren. I had much cattel, and 13 14

my

my chief herdſman was Yran of Ocellam, in whoſe company I ſaw Berſa King of Odellam, who made us a feaſt and with much intreatance gave me his daughter Bethſue to wife. which brought me forth Er, Anan, and Silon; of which three, God ſlue two Childleſs. For Sylon lived, of whom ſome of you be the Children. My Father and we made eighteen years peace, with his brother Eſau and his children. When the eighteen years were paſt after our coming out of Meſopotamia, in the fortieth year of my life, Eſau our Fathers brother came upon us with a great ſtrong Hoaſt, and was ſlain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We alſo followed upon the Children of Eſau, but his city was very ſtrong with high Walls, and gates of Iron and braſs, ſo as we could not enter into it, howbeit we did ſhut them up within it, and beſieged it. Now when they ſhewed not themſelves abroad in twenty daies together, I put my Helmet upon my head and in the ſight of them all ſet up a ladder, and skaling the walls, ſlew four of their noble men with a ſtone of the weight of three talents. The next day Ruben and Gad went and ſlew three-

ſcore others. Then they offered peace, and we by our Fathers advice received them into tribute. And they gave us two hundred quarters of corn, five hundred bates of oyl, and a thouſand and five hundred meaſures of wine, untill we went down into Egypt. After this my Son Er marryed Thamar, of Meſopotamia, the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, becauſe ſhe was not of the land of Chanaan. Therefore the Angel of the Lord ſlew him the third night after his marriage, when he had not yet accompanied with her, by reaſon of his mothers ſubtletie, and ſo died in his naughtineſs, for ſhe was loth that he ſhould have had any children by her.

Er and Anan ſlain for not uſing the benefit of lawful marriage.

When Anan was marriageable, I gave Thamar unto him, and he likewiſe of a ſpite accompanied not with her notwithſtanding that he lived a full year with her, and when I threatned him, then he companied with her, but yet by his mothers commandment he let his ſeed fall upon the ground, and ſo alſo he died in his wickedneſs. I minded to have given her unto Sylon alſo, but my wife Bethſue would not ſuffer me. For ſhe ſpited Thamar be-

cauſe ſhe was not of the daughters of Chanaan, as her ſelf was. Now I know the off-ſpring of Chanaan was miſchievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenneſs, and fell in love with her.

Fornication a fruit of drunkenneſs.

Upon a time while I was away, ſhe married Sylo to a woman of Chanaan: which her deed when I underſtood, I curſed her in the bitterneſs of my ſoul, and ſo ſhe died in the wickedneſs of her ſons. At two years after theſe things, as I went to ſhear my ſheep, Thamar decking her-ſelf like a Bride, ſet her down at the gate of the City: For it was the cuſtom of the Amorites, that their Brides ſo ſet themſelves forth at the gates of their cities, by the ſpace of 7 daies together, to be abuſed by fornication. I therefore being drunken with the waters of Horek, knew her not, by reaſon of wine, inſomuch that her beauty together with the attire in decking of her ſelf deceived me, and thereupon turning aſide unto her, I ſaid, ſhall I come in unto thee: and ſhe anſwered, what wilt thou give me: and I gave her my ſtaffe, and my Girdle, and the Crown of my kingdom. Upon my companying with her

Gen. 38.

An intolerable cuſtome of the Amorites.

Apparel, Beauty & wine provoketh whoredom.

Fornication is chargeable.

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkennels, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work wyles with me, I said I would fetch my pledges again of her: but when I enquired for her, the Townsmen said there was no bride in the City, because she came from another place, and had sate there but a little while, and she deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years old was I when we came hither, and three score and thirteen years have I lived here. And now my Sons hear me your Father in all things that I charge you withal, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the Commandements of the Lord God, and walk not

Happy are those that can cease from doing it.

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Happy are those that can cease from doing it.

after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For in as much as I gloried in my battails, and upbraided my brother Ruben with Bilha my Fathers Wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Thamar the Wife of my own sons. And I said unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite mass of gold in his daughters behalf (for he was a King) & decking her with Gold, and Pearl, willed her to pour out wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the commandement of God, and of my Fathers, and took her to wife. According to the intent of my heart, the Lord paied me home for it: for I had no joy of the children that I had by her

It is sinful to any man to glory in his felicity.

See what it is to upbraid men with their vice-

Children that marry without consent of parents plagued.

ber. Now therefore my Children be not drunken with wine, for wine turneth a Mans understanding away from the truth, and kindleth in him the fire of lust, leading his eies into errour, insomuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousnes, and so these twayn bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the City, but went aside unto her in the sight of all men, and committing a great sin in discovering the unclean privities of my own sons. Through drinking wine I was not ashamed to break Gods Commandment, in taking a woman of Chanaan to Wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of Wine is that he be ashamed to over-drink himself. For if he

Discommodities of wine.
1 Blindeth understanding.
2 Servant of lechery.
Fruit of drunkenness. A drunken man is shameless.
Example
Who ought to drink wine.

pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becommeth a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staffe: that is to say, the stay of my tribe, and my girdle, that is, my power: & my crown, that is, the glory of my kingdom. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that woman should from time to time over-master all men, as well Kings as captives, and bereave great men of their glory. For the poverty of a poor man is a greater fence to him then is the strength of a mighty man. Therefore my children kæp measure in drinking, for there are in it four noysom spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye drink Wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink

Properties of a drunken man, filthy talk & wicked deeds.

Discommodities of whoredom.

Four noisom Spirits follow drunkenness.

1 Concupiscence.
2 Heart-burning.
3 Lechery
4 Covetousness.

drink without regard of shame and fear of God, then turneth it to drunkennes, and dishonesty stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarrelling, nor in railing, nor in breach of Gods commandments, neither shall ye perish before your time. For Wine discloseth the secrets of God and man unto Strangers, like as I bewrayed the secrets of God and of my Father Jacob to Bethsue the Chanaanite, which God hath forbidden to be disclosed. Also Wine is a cause of war and sedition. Moreover I charge you my sons that you love not money, nor lok upon the beauty of women; for mony and womanly beauty made me to overshot my self in Bethsue the Chanaanite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my linage, and hurt the Kingdom of Juda, which God hath given me for obeying my Father, for I never repined at my Father Jacobs commandements, but did whatsoever he willed me. And Abraham the Father of my Fathers blessed me to fight for Israel, and so did Isaac bless me likewise: and I know that the kingdom shall stand by me, but I have

Abstinence from wine what commodity it hath.
1 It slandereth not
2 It quarrelleth not nor railerh
3 It breaketh not the commandements.
4 It perisheth not before the time.

Obedience to Parents, how profitable.

read in the Books of Enoch the righteous that ye ſhall work wickedneſs in the latter daies. Therefore my Children keep your ſelves from lechery and covetouſneſs, and give ear unto your Father Juda: for thoſe things withdraw men from Gods Law, and blind the underſtanding of their minds, and teach them a pride, neither ſuffer they any man to ſhew mercy b to his neighbour; they bereave his ſoul c of all good things, & hold it down in pains and ſorrows, alſo they diſappoint him of his reſt and ſleep d and conſume his fleſh. Finally, e they hinder Gods ſacrifices, neglect his bleſſings, diſobey the ſpeaking of the Prophets, and are offended at the word of godlineſs: for theſe two paſſions are contrary to the commandements of God. He that ſerveth them cannot obey God, becauſe they dazel mens minds, and walk abroad as well anights as of daies. My Children covetouſneſs leadeth men to Idolatry. For through doting upon money, he calleth them Gods which are not, and compelleth the infected party to grow moſt vilely out of kind. For monies ſake I loſt my children, and had not the penance of the fleſh, and the humbling of my ſoul, and had not the pray-

The diſcommodities of covetouſneſs.

a Full of pride.
b Mercileſs
c Diſquiets the ſoul.
d Conſumes the body.
e Contemns Gods holy word.
The covetous and lecherous cannot fear God.
Idolatry the fruit of covetouſneſs.

ers

ers of my Father Jacob wæn, I had died as now without Childzen. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned thzough ignozance. Foz the Pzince of errour had blinded me, and I overshot my self as a fleshly man, and being cozrupted with sin, knew not mine own infirmity but thought my selfe to be invincible: Know ye therefoze my sons, that two spirits do wait upon a man; that is to wit, the Spirit of truth, and the Spirit of errour, and in the middest bewæn them is set the Spirit of understanding of the mind, whose pzoperty is to incline which way it listeth: the things that belong both to truth and untruth, are wzitten in the bzeast of man, and God knoweth every wit of it, and none of all mene wozks can be hidden at any time from him, because all the pzivities and secrets of mens hearts are wzitten befoze the Lozd, and the spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my childzen love ye Levi, that ye may abide, and exalt not your selves above him, least ye perish. The Lozd hath

Two Spirits wait upon a man.

hath given unto me the Kingdom, and unto him the Prieſthood, and hath put the Kingdom (a) under the Prieſthood. Unto Levi is given the Prieſthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Prieſthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven ſurmounteth the earth, ſo far doth (c) the prieſthood ſurmount the Kingdom that is upon the earth. For the Lord hath choſen him above me to approach unto him, and to eat of his table, and to take the firſtlings of the children of Iſrael, and thou ſhalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one ſort are caught Priſoners, and the other ſort are inriched: even ſo ſhall all kind of men be hazarded in thee, ſome ſinking in miſery, and other ſome floating in proſperity. For in thee ſhall reign great whales which ſhall ſwallow up men as fiſhes, and bring free mens ſons and daughters into bondage. They ſhall take away Mens Houſes, Lands, Cattel, and money by force, and wrongfully they ſhall feed ravens and other greedy fowls with

a In reſpect that Heavenly things are better then earthly, not in external rule & government.

b Ergo jura divino, the Pope can challenge no earthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men deſcribed & prophecied.

many

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like storms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continuall wars in Israel, and my kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the comming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my kingdom in peace for ever. For the Lord hath sworn to me, that the kingdom of me, and of my seed, shall never fail world without end. But I am very sorry my Children, for the filthiness, and treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by vowing your Daughters to deceitful Divels, by making them Inchanters, Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathful d besiegement and e devouring dogs, reproach f at friends and foes

Mutual discord is a plague for tyrants

Christ Prophesied.

Note this ye that seek after witches for lost goods.

The misery of Jerusalem.

a Famine.
b pestilence.
c Death & Sword.
d Besiegement.
e Devouring dogs,
f Daily reproach.

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foes loſs and g pain of eies, ſlaughter h of your children, raviſhings i of Wives, ſpoil of your goods, the burning k of your temple, the deſolation l of your country, and the m captivity of your ſelves among all nations which ſhall geld ſome of you to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will viſit you with mercy, and lovingly deliver you from the bondage of your enemies. After this ſhall riſe among you a Star out of Jacob, and a man ſhall ſpring out of my ſeed; which ſhall walk as the Day-ſun of righteouſneſs among the children of men, in peace and meekneſs, and righteouſneſs, and no ſin ſhall be found in him. The heavens ſhall open upon him, to pour out the ſpirit of bleſſedneſs upon him from the Father, and he ſhall ſhed out the ſpirit of grace upon you, and you ſhall be his children in truth, walking in his firſt and laſt Commandments. This is the off-ſpring of the moſt high God, and the well ſpring of life to all fleſh. Then ſhall the Scepter of my Kingdome ſhine bright, and out of your root ſhall ſpring the veſſel of planting, in whom

g Loſs and pain of eies
h Slaughter of children.
i Raviſhing of Wives.
k Burning of the Temple.
l Deſolation of the country.
m Captivity. A remedy for theſe. Firſt, Repentance, Obedience

whom ſhall grow up the Rod of righteouſneſs unto the Gentiles, to judge and ſave all ſuch as call upoo him. After this ſhall Abraham, Iſaac, and Jacob riſe up again to life, and I and the Princes my brethren, ſhall be your Scepter in Iſrael: Levi firſt, I next, Joſeph the third, Benjamin the fourth, Simeon the fifth, Iſachar the ſixth, and ſo all the reſt. And the Lord hath bleſſed us. Levi ſhall be the meſſenger of my preſence, Simeon the power of my glory, Ruben Heaven, Iſſachar the Earth, Zabulon the Sea, Joſeph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-ſun, and Aſer an Olive-tree. And there ſhall be one people of the Lord, and one tongue, and there ſhall be no more the falſe ſpirit of Belial, becauſe he ſhall be caſt into endleſs fire. They that are buried in ſorrow, ſhall riſe in joy, and they that were poor for the Lords ſake, ſhall be made rich. They that ſuffered penury, ſhall have plenty: and they that were weak, ſhall be made ſtrong. They that died for the Lords ſake ſhall wake up unto life, and run in Jacob: yea they ſhall run skipping and leaping, and they ſhall flie as Eagles for joy. But

The moſt heavenly beneſit of Chriſt his ſecond coming.

A ſweet comfort for the godly Chriſtian, Mat. 5. Note.

The bleſſed eſtate of the Elect after death.

But the ungodly ſhall be ſorrowfull, and the ſinners ſhall mourn, and all people ſhall glorifie the Lord for ever. Therefore my children, kæp all the law of the Lord, for there is hope for all ſuch as walk aright. A hundred and ninetæn years old do I die in your ſight. Let none of you bury me in coſtly Cloaths, nor rip my belly, for ſo will Rulers doe; but carry me back into Hebron with you. With theſe words Juda dyed: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Teſtament of *Iſachar*, made to his Children at his death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain but ſtrife:
The Scythe, the Spade, the Aſſe
Set forth what man he was.

The

The Teſtament of

ISSACHAR.

THe Copy of Iſſachars Wozds. He calling his Childzen about him, ſaid unto them ye Childzen of Iſſachar, hear your Father, and hearken to the wozds of the beloved of the Lozd. I am Jacobs fifth Son in the reward of Mandzake. Foz Reuben brought Mandzakes out of the field, and Rachel mæting him took them of him: thereat Reuben wept, and at his noiſe my mother Lea came out. Now the Mandzakes were ſwæt-ſented Apples, which the Land of Aram bzingeth fozth in high Countries, by the water Valleys. And Rachel ſaid I will not give thée theſe Apples, becauſe they ſhall help me to childzen. Now there were two of theſe Apples, and Lea ſaid, doth it not ſuffice thæ, that thou haſt gotten away the husband of my Virginity, but that thou wilt have this alſo: She anſwered, Let Jacob lye with thée to nighe foz thy ſons Mandzakes. Lea ſaid unto her, Do not boaſt noz bzag; foz Jacob is mine, and I am the wife of his youth. And Rachel anſwered How ſo: was he not firſt hand-faſted unto me, and ſerved he not our Father

His exhortation. Gen. 30

Father fourtéen years for me? What shall I do to thée? for many are the wiles and policies of men, and guile goes forward upon earth. If it had béen otherwise thou shouldest not have séen Jacob in the face at this day; for thou art not his wife, but wert guilefully put to him in my stead: my Father deceived me, and conveighing me away that night suffered me not to sée him: For had I béen there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thée him for one night: and Jacob knew Lea, who conceiving, bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, & said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure: for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the

Mandrakes, becauſe that although ſhe had a mind to them yet ſhe ate them not, but offered them to the Prieſt of the moſt High, which was in thoſe daies, and laid them up in the Lords houſe. Therefore my Children, when I came unto mans ſtate, I walked with an upright heart, and became Bayliffe of Husbandry unto my fathers, and brought them the fruits of their Lands in their due ſeaſons, and my Father bleſſed me when he ſaw how I walked plainly and ſimply. I was no buſie body in my doings, I was not hurtful nor ſpightful to my Neighbour, I railed not upon any man, neither diſpraiſed I the life of any, that walked in ſingleneſs of mind. By reaſon hereof when I was thirty years old, I tok a wife, becauſe labour had conſumed my ſtrength. I never knew the pleaſures of a woman through wantonneſs, but my labour made me to ſleep ſoundly, and my Father did alwaies reioyce of my ſimplicity. For whatſoever pains I took, firſt of all I offered all the firſt fruits, and the firſt ingendred cattel unto the Lord by the Prieſt, and then gave my Father the reſt, and the Lord doubled his benefits in my hands. Yea, and Jacob himſelf perceived well

The godly life of *Iſſachar*, and his true dealing.

An example for godly children.

A pattern of a vertuous life.

well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor heightneth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skil to entertain a fair woman, lest he should defile his own mind: wrath over-masstereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should oversee any of the Commandements of God. Therefore my Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pitty the poor and weak, bow

With a plain dealing man the Lord is pleased.

A single-hearted man described, who and what he is.

Learn you children of the earth.

turn your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, then of the fatness of the earth, whose fruits come by pains taking: for our father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits, Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, and walk plainly as our father Jacob did; for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last dayes your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness, leave Gods Commandments and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies.

Obedience and plain dealing commanded.

A Plague for disobedience.

Wherefore warn your Children of it, that

that if they sin, they may return quickly to the Lord; for he is merciful; and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredome in the lust of my eyes. I have not drunk wine unto drunkennels, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heavinels, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pittiful in the daies of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the

The innocency of *Issachar.*

A godly pattern to follow.

Hearken you Land-Lords.

Learn you wealthy of the earth.

Lord of Heaven with you, if ye walk with him in ſingleneſs of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he ſtretched out his feet and dyed in a good age, having all his limbs ſtrong and ſound, and ſlept the ſleep of all the world.

The

The Teſtament of *Zabulon*, made to his Children at his death concerning compaſſion and mercy.

The poor man at home Zabulon *fed.*
The ſtranger unknown alſo cloathed:
When ſhip did ſail } but gave wit
God did not fail } to govern it.

The Testament of

ZABULON.

THe charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep and Cattel, by reason of the good luck that he had through the straked rods. I will not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore affraid of my Brothers, because they had all conspired together to kill him with the sword that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

His exhortation when it was given *Gen.* 30.

The love of *Zabulon* towards *Joseph.*

falling upon his knæs, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob, Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our father Jacobs sake. Upon his saying of these words, I being moved with campassion. came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. and Joseph wept, and I with him, and my heart trembled and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then Ruben stepping in, said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon,

A good conscience refuseth no tryal. Love between brethren is as a precious ointment. Mutual love is mutual safety.

Gad,

A figure of the treachery and covetouſneſs of *Judas*, read *Mat.* 27.

Gad, and the other of my brothers taking money for Joſeph, bought ſhoes with it; for themſelves, their Wives, and their Children, ſaying: Let us not eat it, becauſe it is the price of our Brothers blood; but let us tread and trample it under our feet, becauſe he ſaid he ſhould reign over us, and we ſhall ſee what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raiſe up ſeed to his brother. I have loſed Joſephs ſhoe. For when we came out of Egypt, the young man unbuckled Joſephs ſhoes at the Gate, and ſo we worſhipped Joſeph, as if it had been Pharaoh: and not only worſhipped him, but alſo kneeled down before him with bluſhing, and ſo were we put to ſhame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joſeph. After the laying of him in the pit, my brothers ſet meat upon the Table to eat. But I mourning for Joſeph, did taſte no meat by the ſpace of two dayes, and two nights together; neither would Juda eat with them, but had an eye unto the the pit, becauſe he feared leſt Simeon and Gad ſhould ſtep thither and kill him: When they

Juda careful for his Brother.

they ſaw I ate nothing, they ſet me to kéep him till he was ſold. He was in the Pit thrée days and thrée nights, without repaſt, yet he was ſold. Ruben hearing that he was ſold in his abſence, rent his garments, and wept, ſaying, how ſhall I look my Father Jacob in the face? and therewithal taking money, he ran after the Merchantmen: but he could not find them, for they had left the Kings highway, and were gone away apace by by-lanes, and Ruben ate no meat that day. Dan therefore coming unto him, ſaid, Weep not, neither be ſad for the body; for I wot what we may ſay unto our Father Jacob: We will kill a Kid and ſtain Joſephs coat with the blood of it, and ſay unto him, ſée if this be thy ſons Coat or no, for when they intended to ſell Joſeph, they ſtripped him out of our fathers coat, and put upon him an old coat of a bondſervant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his ſword: and he was angry that he was yet alive, and that he had not ſlain him. Then all my brethren riſing up together, ſaid unto him

Ruben his love toward *Joſeph.*

Mark the wicked policy of of the ungodly.

him. Why ſhouldeſt not thou give it us, ſeeing that thou only art the worker of this miſchief in Iſrael? Hereupon he gave it them and they did as Dan had counſelled. And now my Children. I warn you, keep the Lords commandements, be merciful to your neighbours, and have inward compaſſion towards all, not only men but alſo beaſts. For in that reſpect the Lord bleſſed me, inſomuch that when all my brothers were ſick, I eſcaped without ſickneſs. For God knoweth every mans intent. Therefore my Children have compaſſion in your bowels, becauſe that as any man dealeth with his neighbor, ſo will God deal with him. For the children of my brothers fell ſick alſo, and died for Joſephs ſake, becauſe their fathers pitied him not, but my Children were preſerved without ſickneſs, as you know. And while I was upon the Sea-coaſt of Canaan, I fell to fiſhing for my father Jacob: and whereas many others were drowned in the ſea, I abode unhurt. I was the firſt that made a Fiſher-boat to float upon the ſea, for God gave me underſtanding and wiſdom therein, ſo that I did ſet up a Maſt in the Boat, and faſtned a ſail in the midſt of the wood,

Zabulon his exhortation.

Compaſſion is to be ſhewed as well to beaſts as men.

The unmerciful puniſhed, both they and their children.

Fiſhers Boats firſt invented by *Zabulon*, but God gave the wiſdom, *Gen.* 49.

wood, and coasting along the shoar in it, I fished for my Fathers household, till we came into Egypt: and for pity sake, I gave of my fishing to every stranger that I met with, if there were any forreiner born, or any sick body, or any aged person, I boiled my fish, and dressed it well, according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my Children take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if ye have not wherewith to succour the needy out of hand,

The singular compassion of *Zabulon.*

Note.

Zabulon's mercy in giving food.

A merciful deed to cloath the naked.

hand, yet have compaſſion on him with inward mercy. I know that my hand foꝛſlowed not to give to him that wanted, and to ſpend the time with him, inſomuch that I have walked above ſeven furlongs with ſuch a one weeping, and my heart yerned upon him foꝛ compaſſion. You therefoꝛe my childꝛen, have earneſt and inward mercy towards all that are in miſery, that God having pity upon you, may be merciful to you likewiſe. Foꝛ in the laſt daies God will ſend his mercy upon the earth, and whereſoever he findeth inward and hearty mercy, there will he dwell; foꝛ lok how much mercy man ſhewech to his neighbour, ſo much will God ſhew to him again. Now when we came down into Egypt Joſeph minded not our evil dealing with him, but when he ſaw me it made his heart yern: whom, lok ye upon my childꝛen, and learn to foꝛget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing, foꝛ that breaketh unity, and diſpleaſeth all kinded, and troubleth the mind. Foꝛ he that is mindful of harm paſt, hath not the bowels of mercy. Mark the water and ſee how it waſheth away the ſand, when

Inward compaſſion wanting ability ſerveth.

A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joſeph rewarded good for evil.

He that is mindful of injuries, is not merciful.

the

the ſtones and timber are are removed aſunder. And if a brook be drawn into many ſtreams, the earth ſucketh it up, and it cometh to nothing: and ſo ſhall you, if you be divided among your ſelves; therefore divide not your ſelves into two heads; for all things that God hath created have but one head a piece. He hath given a man two ſhoulders, two hands, and two feet, but yet do all the members obey one head. I know by the writings of my Fathers, that in the laſt dayes ye ſhall depart from the Lord, and be divided in Iſrael, following two Kings, working all abomination, and worſhipping all manner of Idols, and your enemies ſhall take you Priſoners, and you ſhall ſit among the heathen in all miſery, tribulation and ſorrow of mind: and afterward you ſhall remember the Lord, and repent, and he ſhall turn you again: for he is merciful and full of compaſſion, and thinketh not upon the lewdneſs of the children of men, becauſe they be fleſh and the ſpirit of Errour beguiles them in all their doings. After this ſhall God himſelf raiſe up unto you the light of righteouſneſs: and wholſomeneſs and mercy are in his puniſhments. He ſhall redeem

Apt ſimilitudes.

An exhortation to concord.

The end of diſcord is miſery.

redæm all men from the bondage of Belial. and all the ſpirits of erroꝛ ſhall be troden down, and he ſhall turn all Nations to the following of him, and ye ſhall ſæ God in the ſhape of man; foꝛ God hath choſen Jeruſalem, and God is his name: nevertheleſs by the wickedneſs of your woꝛds, you ſhall pꝛovoke him to wꝛath, and ye ſhall be caſt off, till the time of full finiſhing. And now my childꝛen be not ſad foꝛ my death, neither be ye out of heart becauſe I leave you. Foꝛ I ſhall riſe up again among you, as a Captain in the middeſt of my Tribe, among as many as have kept the Law of the Loꝛd, and the Commandments of their father Zabulon: But as foꝛ the wicked, God will bꝛing everlaſting fire upon them, and deſtroy them foꝛ ever. I retuꝛn to my reſt, as my fathers have done: now feare you the Loꝛd your God, with all your ſtrength all the daies of your life. As he had ſpoken theſe woꝛds he fell aſleep, to his ſingular benefit: and his ſons laid him in a Coffin and carryed him back again into Hebron, and buried him there with his Fathers.

The ſtate of the wicked at the latter day.

The

The Teſtament of *Dan* made to his Children at his Death, concerning anger and lying.

The Serpent with weapon, and Dan *declares the intent of thoſe men that wrathful are.*

The Teſtament of

D A N.

THe Copy of Dan his words, which he ſpake unto them in his laſt dates: in the hundred five and twentieth year of his life, he called his Tribe unto him, and ſaid:

Heart and outward profeſſion muſt be conſociate.

Lies and and anger Schoolmaſters of evil life.

Self-love thinketh himſelf as good as others.

Deſire of prerogative enticeth to murther.

Ye Children of Dan hear my ſayings, and give heed to the words of your Fathers mouth, I liked in my heart, and ſhewed in my whole life the thing that is good: for truth joyned with right dealing pleaſeth God well. I have hated hurtful things, as lying and anger, becauſe they teach a man all manner of naughtineſs, I confeſs unto you my Children this day, that I was glad in my heart at the death of Joſeph, that true and good man; and rejoyced at the ſelling of him, becauſe our Father loved him more than us. For the ſpirit of ſpightfulneſs and pride ſaid unto me: Thou art his ſon too, as well as he. And one of the ſpirits of Belial wrought with me, ſaying, Take this ſword and ſlay Joſeph with it, and when he is dead, thy father ſhall love thee. This was that ſpirit of ſpightfulneſs which counſelled me to devour Joſeph, as the

the Leopard devoured a Kid. But the God of our Father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man loketh truth in the face, because that although they were his a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet he (b) knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man yet he regardeth him not, and though he be his (e) friend, yet he considereth it not. For the Spirit of wrath beleetteth him with the snares of errour, blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a light of his own making. And wherein beareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and slay him. My Sons, wrath is mischievous; for it becometh a Soul to the

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend.
The properties of wrath.

Lord all your life long, and love ye on another with a sothfast heart. For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness working the abominations of the Gentiles and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch, that Satan is your prince, and that all the spirits of fornication and pride, shall put themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon them in all things. The children of Juda shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make War against Belial, and give our young men the victory in the vengement. He shall deliver the captioned souls of the Saints from Be-

He prophesieth their wickedness.

A note for covetousness.

Repentance obtaineth mercy.

A prophecy of Christ his humanity.

Christ lively described.

and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be waster, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my Children, fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you, for he is the Mediator between God and man, to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies Kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour

Christ our Mediator. Christ assisteth us in all temptations.

Therefore my Children, kæp your ſelves from all noiſome dealing, and put from you wrath, and all untruth, Love truth and mildneſs, and lok what you have heard of your Father, deliver it over to your children, that the Father of Nations may receive you. For he was ſothfaſt, long ſuffering, mæk, lowly, and a Teacher of Gods law by his own workes. Therefore depart from all unrighteouſneſs, that ye may ſtick to the righteouſneſs, of the Lords law, and bury ye me by my Fathers. In saying theſe things he killed them, and ſlept the ſlæp of the world. And his Sons buried him, laying his bones by Abraham, Iſaac, and Jacob. And like as Dan had prophesied to them, that they ſhould one day neglect Gods Law, and eſtrange themſelves from the off-ſpring and native Country of Iſrael, ſo came it to paſs.

The Teſtament of *Nepthalim*, made to his children at his death concerning goodneſs.

Run Nepthalims *race, but run apace.*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

The

The Teſtament of

NEPTHALIM.

THe Copy of Nepthalim's Teſtament concerning the things which he diſcourſed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the ſeventh month, the fourth day of the month, he being yet in good health, commanded a ſumptuous feaſt, and great chear to be prepared. When he awake in the morning from ſleep, becauſe he was even at deaths door, he praiſed the LORD that had ſtrengthned him, and began to ſpeak to his children in this wiſe:

My children give ear to Nepthalim, hearken to your father's words. I was born of Bilha, and becauſe Rachel dealt craftily in putting Bilha to Jacob in her own ſtead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, becauſe I was born on her lap, and ſhe kiſſed me when I was a little one, ſaying, God let me ſee a brother of thine out of mine own womb after thee. By reaſon whereof, Joſeph was like to me in all things according

His birth. Why he was called *Nepthalim*. Why *Joſeph* was like *Nepthalim*.

cording to Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free born, and a noble man. Howbeit for as much as he was taken Prisoner, Laban bought him, and married him to a bond woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle, wherein he was taken. Afterward she bare Bilha, calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure, and rule. And as the Potter knoweth the use

His family.

The swiftness of *Nepthalim* Gen. 49.

God his wisdom creating us, lively set forth

of

of every of them to what things they be meete, ſo the Lord knoweth the body, how far forth it is fit for goodneſs, and when it beginneth in evil. For there is not any Creature, reaſonable, nor unreaſonable, which the Lord knoweth not; for he hath created all men after his own Image: and as mans ſtrength is, ſo is his work: as is his will, ſo is his work: as is his forecaſt, ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſleep: and as is his mind, ſo is his talk, either of the Law of the Lord, or of the Law of Belial. And lok what diverſity is betweēn light and darkneſs, or betweēn ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to be ſaid, that there is any bitterneſs in any thing, either of the face or of other like things. For God hath made all things good in their order or degrée, he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdom, the belly to the avoidance of the ſtomach, the breaſt to health, the liver to anger, the gall to bitterneſs, the ſpleen to laughter, the kidnies to craftineſs, the loyns to

ſtrength,

ſtrength, the ribs to comlineſs, the ſeed to luſtineſs, and ſo forth. So my children do all things in order, and in the fear of God, neither do ye any thing diſorderly in ſcorn, or out of due ſeaſon. For thou canſt not command the eye to hear, neither canſt thou do the works of light in darkneſs. Therefore haſte you not to mar your doings through covetouſneſs, or to beguile your own ſouls with fond talk. For by holding your peace with a clean heart, ye ſhall be able to keep the will of God, and to caſt away the will of the devil: the Sun, Moon, and Stars, break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going aſtray, and by forſaking the Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of errour. But do you not ſo (my children:) know ye that your only one God is the Lord in the skies, on the earth, in the ſea, and of all creatures, for he is the maker of them; and be not like Sodom which altereth the order of her nature; likewiſe the waters altered the order of their nature; and they whom God curſed in the flood, making the earth deſolate and fruitleſs

All things muſt be done in time and order. The reaſon.

for

Nepthalim propheci-eth the mi-ſery of his Children.

for their ſakes. My children I ſay theſe things becauſe I have read in the holy writings of Enoch, that you alſo ſhall depart from the Lord, and walk in all the wickedneſs of Sodome, and the Lord ſhall bring thraldom upon you, ſo as you ſhall ſerve your enemies, and be pinched with all manner of tribulation and pain till God conſume you every one: and when ye be made few and ſmall, ye ſhall turn again, and know the Lord your God, and he ſhall bring you again into your own Land, according to his manifold mercy. And it ſhall come to paſs that when they ſhall be come into the Country of their fathers, they ſhall forget the Lord again, and deal wickedly, ſo as the Lord ſhall ſcatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteouſneſs upon all men both far and néer.

A Viſion.

For in the xl. year of my life upon mount Olivet, toward the eaſt ſide of Jeruſalem, I ſaw the Sun, and Moon ſtand ſtill, and behold Iſaac my fathers father ſaid to us, Come hither apace, and every one of you take hold according to his ſtrength for the Sun and Moon may be caught. And we came running all together, and Levi caught

taught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delivered him twelve boughs of Palm Tree, and Juda shined as the Moon, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not: for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: The Assyrians, Medes, Elamites, Gilathites, Chaldees, and Syrians, shall hold the Scepter of Israel in thraldom: And again, a seven months after, I saw our father Jacob standing in the Sea of Jamma, and us his sons with him. And behold there came a ship sailing by, full of dried flesh without Marriner or Pilot. Upon the ship was written, Jacob, and our Father, said to us, Let us go to our ship: when we were within it, there arose a sore tempest, and a mighty gale of wind, and our father who held the stern, flew away

from

from us, and then we being toſſed with the ſtorm were carried into the Sea, and our ſhip was filled with water, and weather beaten, and torn on all ſides. Then Joſeph fled out of the boat, and we all were divided upon twelve boards, and Levi, and Juda was among us; ſo were we ſcattered on all coaſts, and Levi being clad in ſackcloth, prayed unto the Lord for us all. As ſoon as the tempeſt was allayed, the ſhip came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father theſe two dreams, and he ſaid to me, theſe things muſt be fulfilled in their time, and Iſrael muſt indure many things. Then ſaid he further to me, I believe that Joſeph is alive; for I ſee that the Lord doth alwaies number him with us. And he ſaid thou livеſt my ſon Joſeph, but yet I ſee thee not, neither ſeeſt thou Jacob that begate thee: truly he made us to weep at theſe words of his, and my bowels glowed within me, to bewray unto him that Joſeph was ſold, but I was afraid of my brothers. Behold my ſons, I have ſhewed you the laſt times, and all things that ſhall be done in Iſrael. You therefore command your children to

Remorſe of conſcience moveth open confeſſion

be

be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My Children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse; and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Commandments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself

By doing well, God is glorified, men blessed, and the Devil vanquished.

to prayer. There are two Commandments which breed ſin, except they be done in their due order, and ſo it is in the reſt of the commandments. Therefore be ye wiſe and skilful in the Lord, knowing the order of his commandments and the Laws of all things, that God may love ye. Having commanded them many other ſuch things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And ſo eating and drinking with a merry heart, he covered his face, and dyed. And Nepthalims children did all things according as their Father had commanded them.

The

The Teſtament of *Gad*, made to his Children at his death concerning Hatred.

You that excel in Martial Feats,
Lo Gad but GOD obey:
Leſt in Gads wrath you God offend:
And loſe your hoped prey.

Tha Teſtament of

G A D.

THe Copy of Gad's Teſtament, and of the things that he ſpake to his Children, in the hundred and ſeventh year of his life, ſaying: I was Jacob's ſeventh ſon, and skilful and ſtrong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beaſt, upon our cattle, I ran to it, and killed it. Joſeph alſo did feed sheep with us about thirty dayes, who being tender, fell ſick by reaſon of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himſelf, becauſe he loved him. And Joſeph told our Father that the ſons of Bilha waſted his goods at Zilpha, and made havock of them without the knowledge of Juda and Ruben. For he knew that I had reſcued a Lamb out of a Bears mouth, and killed the Bear, and that becauſe the lamb could not live, which (thing grieved me) we killed it alſo, and eat it. He told our Father of it, and our brothers were greatly diſcontented with his doing, even to the day that he was ſold into Egypt, and the ſpirit

Gad a good and valiant Shepherd.

of

of hatred was in me, insomuch as I could not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly, for eating the lamb without Juda. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmalites for 30 gilderns, of the which we kept away ten privily, and shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel; and now my children, give ear to the words of truth that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the

Gad hated *Joseph* for his complaining to his Father.

2. For his Dream.

Law of the Lord, he praiseth it not: If one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his waies aright, he embraceth back-biting, he loveth scornfulnes; and because that hatred hath blinded his mind, he doth to his neighbors as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickednes even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulnes, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to slay the living, and deemeth them unwor-

A comparison.

thy

thy of life which have offended never so lightly. For the ſpirit of hatred doth through canker'd frowardneſs of heart, work jointly with Satan in all things, even to the death and deſtruction of men. But the ſpirit of love doth through long ſufferance work with Gods Law to the welfare of men. Hatred is evil, becauſe it abideth with lying, ſpeaking continually againſt the truth, making a great ado of ſmall matters, overſhadowing the light with darkneſs, counting ſweet to be ſower, teaching ſlanderouſneſs, war, wrong and abundance of all miſchief, and finally filling the heart with devilliſh poyſon. My children I ſpeak theſe things upon experience, to the intent you ſhould eſchew hatred, and ſtick to godly love. Righteouſneſs driveth out hatred, and lowlineſs killeth it; for a righteous and a lowly perſon is aſhamed to do wrong, not for fear of rebuke, but for conſcience ſake, becauſe God ſeeth his intent. He backbiteth no man, becauſe the fear of the Higheſt overcometh hatred: for the feat of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of theſe things, when I had repented me of my deal-

The property of hatred.

A righteous man deſcribed.

ings toward Joſeph. For the true Repentance that is according to Gods Will, mortifieth a man to obedience, chaſeth away darkneſs, inlightneth the eyes, giveth knowledge to the mind, and leadeth the ſoul to ſalvation. And whatſoever men know not of themſelves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacob's prayers had not been, ſurely I had died out of hand. For look wherein a man ſinneth, by the ſame he is puniſhed. Forasmuch therefore as my heart was merciles toward Joſeph, I ſuffered Gods rigorous juſtice in my heart by the ſpace of xi. months, that the time of my puniſhment might fall out even with the time that I urged the ſelling of Joſeph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I ſpake mildly of Joſeph, but behind his back, the ſpirit of hatred darkened my underſtanding, and tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poyſon of hatred, and ſoftering

Love conſiſteth in deed, in word, and mind.

ng

no deceit in heart. And if the offender confeſs it, and be ſorry, forgive it him: and if he deny it, ſtrive not with him, leſt he fall to ſwearing, and ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill-willer, and work ſome great miſchief againſt you. For he will talk guilefully with thee, and undermine thee to do thee a ſhrewd turn, taking his poyſon at thine own hand. Therefore if he deny it, and be aſhamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, ſo as he will no more offend thee, but honour thee, and fear thee, and be in quiet. But if he be unſhamefaced, and abide by his naughtineſs, then refer the revengement of it to God with all thy heart. If another man proſper more then thou, be not grieved at it, but pray for him, that he may have perfect proſperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all fleſh ſhall die, and praiſe God for it, who giveth good and profitable things to all men. Seek the Lords judgements, and ſo thy mind ſhall let him alone

Envy no mans Proſperity. It may be perchance our profit.

and

and be in quiet. Now if a man be enriched by evil means, as Esau, my fathers brother was, envy him not: for in so doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant to their endless punishment: For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviour of Israel to come, I know that in the end your children shall depart from them, and walk in all manner of mischief, naughtiness, and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his fathers in Hebron.

A poor man how he is rich.

A prophesie of Christ.

The Teſtament of *Aſer*, made to his Children at his death, concerning two Faces, of Vice and Virtue.

Two wayes, ſaith Aſer, *are prepar'd,*
for men, the one for joy,
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The

The Teſtament of

ASER.

THe copy of Aſer his Teſtament & of the things that he ſpake to his children in the 110 year of his life being ſtill in health he ſaid unto them: Ye children of Aſer, hearken unto your Father, & I will ſhew you all things that are right before the Lord. The Lord hath given two ways unto the ſons of men, two minds, two doings, two places, and two ends; & therefore all wayes may be one, yea, though they be contraries, as are the ways of good and evil. Alſo there are two minds in our breaſts, which do move us either to honeſty or diſhoneſty. Therefore if a man be led to goodneſs, all his doings are occupied about righteouſneſs, and if that he do any thing amiſs, by & by he repenteth him, for in as much as his mind is bent unto righteouſneſs, he putteth away naughtineſs, & out of hand amendeth his miſdeeds, & correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtineſs, in ſo much that he thruſteth away the good and taketh unto him the bad, becauſe he is under the dominion of Belial: and if he do any good thing, he turneth

Two waies for a man to walk in.

Two minds in a man, of good and of evil.

eth the ſame unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, becauſe the treaſure of his heart is infected with the venome of a devilliſh & miſchievous ſpirit, & therefore the evil overmaſtereth the good in his mind, & bringeth the end of the thing to naughtineſs. Some man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, that man hath two faces, and that deed of his is ſtark lewdneſs. Another man loveth ungraciouſneſs, and he is lewd likewiſe: and although he could find in his heart to die for the compaſſion of his evil, yet it is manifeſt that he is double-faced, and his doing is altogether ſtark naught. For his love being but lewdneſs, doth as it were cloak his evil with a good Name, whereas the drift of his doings tendeth unto a wicked end. Another he alſo doth open wrong, pilleth and polleth, is covetous, and pitieth not the poor. He alſo hath a double face, and all this is ſtark naught, for in being niggardly towards his neighbour, he provoketh Gods wrath, and denieth the higheſt, in not pitying the poor. He deſpiſeth & ſpighteth the Lord which is the commander of the law, he ſuffereth not the poor to reſt, he defileth his own ſoul to make his body

Diverſe ſorts of double faces.

The covetous man's wickedneſs deſcribed.

body gay he killeth many, and pitieth few: this is the part of a double-faced person. Another committeth whoredom and fornication, or vexeth many men pitiously with his power and rithes, and yet abstaineth from meats: his fast is naught, for he doth the commandments with an evil conscience, and that is a double-faced dealing, which is altogether naught. Such manner of folk are right swine and hares; for they seem to be half clean: but in very deed they be utterly unclean. You therefore my children become not like them, neither bear ye in one hood two faces, the one of goodness, and the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest, & men like well of it. Shun naughtiness and kill the Devil in your good works: for they that are double-faced serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain-dealing men, and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons, do two works at once: namely good by evil: but indeed the whole work is good, because that he which hath rooted out the

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

good evil

evil hath destroyed it. Some man hating his neighbour, mercifully blameth him for his advoutry, or theft, such a one is double-fac'd, but yet is the whole work good, because he followeth the Lords example, not respecting what seemeth good when it is evil indeed. Another will not make merry with Rioters, lest he should be stained by them, and defile his own soul. This man also is double-fac'd, but yet is all his doings good: and he is like a Roe or a Stag, which in a common wild herd seem to be unclean, and yet are altogether clean, because he walketh in the zeal of the Lord, shunning and hating those whom God willeth to be shunned in his Commandments, and so killeth the evill with well doing. See therefore my Sons, how there are two in all things, one against the other, and the one hidden under the other. Death succedeth to life, shame to glory, night to day, and darkness unto light. All righteous things are under life and light; therefore doth eternal life overmaster death. It is not to be said, that truth is untruth, righteousness, unrighteousness, or right, wrong, because that as all things are under God, so all truth is under light. I have practised all these things in my life, and not strayed from the truth of the Lord, living.

Other kinds of double faced men.

Aser his righteous

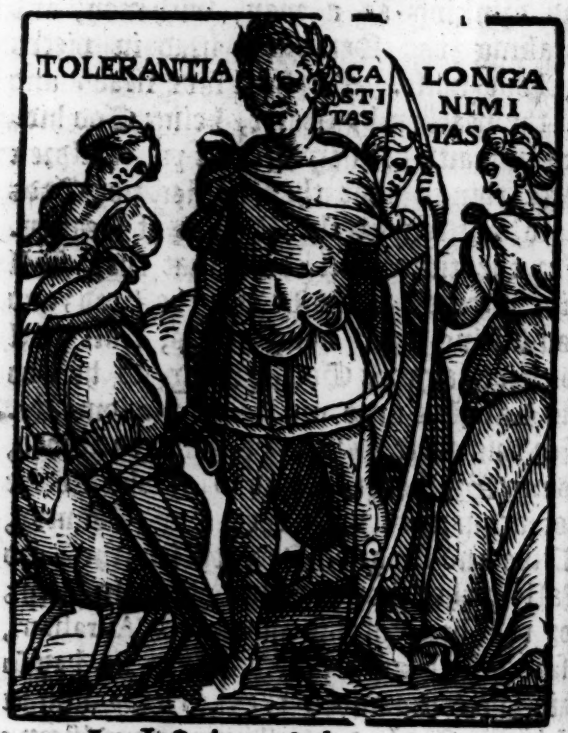
Lord, but sought out the Commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore my Children to the Lords Commandments, and follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of Errour hateth the man that fighteth against it. Keep the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same returning to the Lord in all his Commandments, and resting upon him for the ends whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirit whom ye serve in wicked lusts and works. But if ye quietly and chearfully acquaint your selves with the Angel of peace he shall comfort you in your life-time. My Children become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, and your selves shall be scattered into the four corners

Double faced double punished.

ners of the earth, and be despised as unprofitable water in your dispersing abroad: until the Highest do visit the earth, eating and drinking as a man, with men, and breaking the Serpents head in pieces without noise. He shall save Israel, and all the heathen by water, being God hidden in man. Therefore tell your children these things that they neglect not Gods Law written in the Tables of Heaven. For the time will come that they shall give no credit to the Law of the Lord; and you falling unto naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall ye be scattered abroad, as my Brothers Gad and Dan, which were not acquainted with their own Country, Tribe and tongue. Nevertheless the Lord shall gather you together again in faith; for the hope of his mercy, for Abraham, Isaac and Jacob's sake. When he had so said, he commanded them to bury him in Hebron. And he dyed, sleeping a good sleep: and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Prophecy of Christ his humanity.

The Teſtament of *Joſeph*, made to his Children at his death concerning Chaſtity and Patience.



Let Joſeph *teach thee,*
Love and Chaſtity.
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy grave.

The

The Testament of

JOSEPH.

MY sons and my brethren, hear ye Joseph the well beloved of Israel. My Children, hear your Father. I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my fathers kept me, they put me into a pit, and the most high brought me out again; I was sold as a bondman and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone, and the Lord comforted me: I was sick, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastned in Chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house, did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with

Josephs afflictions.

God helpeth in distress.

her through the flame of voluptuouſneſs burning about her breaſt. I was caſt in priſon for her, I was beaten and mocked for her, yet the Lord cauſed the Keeper of the Priſon to be moved with mercy towards me. He forſaketh not them that fear him, neither in darkneſs, neither in bonds, neither in tribulations or neceſſities. God is not aſhamed as men, neither dreadeth he as men, neither ſpeaketh or ſhrinketh he for fear, as earthly men. He is preſent in all places, and in their moſt grievous ſorrows he comforteth his. He goeth away for a ſeaſon, to try the thoughts of their mind. He found me truſty in ten temptations, and in every one I was conſtant, and preſerved. For ſufferance is a great medicine, and cauſeth much goodneſs, How often did the Egyptian threaten my death? How often was I puniſhed, and yet the woman called me again? How often did ſhe threaten me to die, becauſe I would not have to do with her? ſhe ſaid unto me, thou ſhalt have governance of me, and all that be mine, if thou wilt give thy ſelf unto me, and obey my deſire, and thou ſhalt be Lord over us, But I remembred the words of my Father Jacob, and entring into my cham-

God never forſaketh his.

Joſeph conſtant in temptations.

Sufferance what it is.

A preſent medicine in temptation.

chamber, made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none: and fasting three daies, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a son, she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her: and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I speak unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Many times as to a holy man

Not from meat, but from wanton fare.

A crafty practice of a woman.

Flattery the Devils ſweet bait.

ſhe ſpake flattering wordes to me, not without deceit, lauding my chaſtity before her Husband, which would utterly have deſtroyed me: both manifeſtly and ſecretly ſhe ſaid unto me: Fear not my Husband; for he is perſwaded of thy chaſtity. For if ſo be that any man ſhewed him of thée and me, he would not believe it. For becauſe of this thing, I covered me with ſackcloth, and laid me flat upon the earth and prayed unto Almighty God that he would deliver me from this Woman of Egypt. When ſhe could do nothing this way, ſhe came unto me again armed with other reaſons: that is to ſay, that ſhe would fain learn the Word of God of me, and began to ſpeak after this manner. If thou wilt have me to forſake mine Idols, follow my deſire, and I will perſwade my Husband the Egyptian to go from his Idolatry, and we ſhall walk in the Law of thy God. I made anſwer to theſe things: GOD will have none to worſhip him with uncleanneſs, neither hath he any pleaſure in adulterers: and ſhe held her peace, deſiring to fulfil her concupiſcence. And I faſted and prayed, that God might deliver me from her, Again at another time, ſhe

A token of a zealons heart.

Hypocrites are of all Religions for lucre.

Double faced men God abhorreth.

she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable things: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, and said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poysoned it. Therefore thou shalt know that I

Note the fruit of lust.

Joſeph did first admoniſh, and not proclaim.

will not come unto Idols, but only unto God. Now underſtand therefore that the God of my father, by his Angel hath ſhewed thy miſchief unto me, and I have kept the Meat to thy ſhame, if perchance thou mighteſt repent, or learn that the malice of wicked doers prevaileth not againſt them that worſhip the Lord in chaſtity. And I took and did eat before her, ſaying: The God of my Fathers, and the Angel of Abraham ſhall be with me, and then ſhe fell down at my feet, and wept. Then lifting her up, I exhorted her many waies, and ſhe promiſed unto me, that ſhe would never do ſuch iniquity after that day. Yet becauſe her heart was mourning, and did burn towards me in Adultery, with ſighs coming from the depth of her ſtomach, ſhe caſt down her countenance. The Egyptian her husband perceiving her, ſaid: Wherefore holdeſt thou down thy face? She anſwered, I am even ſorrowful at the heart, and he comforted her that was not ſick: yet again ſhe entred in to me (her Huſband being without) and ſaid: I am ſtrangled or choaked; either I will break my neck, or elſe drown my ſelf, without thou wilt obey me. And I perceiving that the ſpirit of Beliial troubled and vexed her,

The Name of God, & fear of infamy, pricketh the conſcience Note this.

I

I prayed unto the Lord my God, and said thus: Wherefore art thou vexed and troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called Secon, envying thée, shall beat thy children and destroy the memory of thée from off the earth. And she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my childrens. I have good hope in time to come, that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was. And if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious, or filthy desire. I say unto you my Sons, that it was about six of the Clock when she went from me, and I fell upon my knées, praying to God all that day, with the night following. And about the break of the day I rose weeping, that I might once be delivered from this Egyptian woman,

A remedy against temptation.

woman. Finally ſhe caught me faſt by the garment, drawing me to have gone to bed with her. Then perceiving that ſhe waxed mad, and that violently, and with ſtrength ſhe held my cloaths, I let my cloaths ſlip from me, and fled away.

Then ſhe complained to her husband of me, which put me in prison in the Kings Houſe. The day following after, I was ſore beaten and caſt in prison. And when I lay bound in fetters, this Egyptian woman waxed ſick for ſorrow, and hearkned how I lauded GOD, being in a Houſe of darkneſs. For I rejoycing, with a glad voice, glorified my God, only, that by ſuch occaſion I was delivered from the Egyptian woman. Yet ſhe left not to ſtand hearkning and ſaid, Have done, and take the offer which I put unto thée, and fulfill my deſire, and I will deliver thée from thy bond, and bring thée out from the darkneſs; but all that could perſwade me nothing, inſomuch that in thought I was not inclin'd to any deſire of her. For God loveth him better which faſteth in chaſtity, being in a Priſon of darkneſs, then him which taketh his pleaſure with voluptuouſneſs in a chamber of honor and riches. For if a man live in chaſtity, and deſire glory

Note a ſubtile woman.

Joſeph's ſingular chaſtity.

glory (if God perceive it to be expedient for him (he giveth it unto him as he hath done unto me. Many times as though she had bæn sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, brests, legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwaies with him in word, in dæd, and thought,

A property of a Harlot.

The commodity of prayer and sufferance.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart, For though I was a child, I had ever the fear

Joseph's lowliness in prosperity.

of

of God in my mind. When I grew unto age I moderated my ſelf, and honoured my brethren whom I feared. I held my peace when I was ſold, becauſe I would not have the Iſhmealites to know my ſtock and kindred, how I was the Son of Jacob, a man of great ſtrength and power; Therefore have you in your deeds the fear of God, and honour your brethren; for all men that obſerve the Law of God are loved of him. Then I came with the Iſhmealites to a certain place called Indoclep, and they demanded of me what I was; and I ſaid (becauſe I would not reprove my brethren) that I was one of their houſhold Slaves. Then ſaid the chief of them, thou art no Slave; for thy countenance doth ſhew thee what thou art. And he threatned me unto the death, yet for all that, I ſaid again, I was their ſlave. But when we came into Egypt they began to ſtrive who ſhould have me for the money that was paid, and they agreed that I ſhould abide in Egypt with a Merchant of their faculty, until ſuch time as they had made their merchandiſe and returned again; and God gave me grace in the ſight of the Merchant, that he gave me the charge of his houſe, and the

An amiable countenance a token of a liberal mind.

the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies: In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her Husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stoln him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you; for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, & said unto him, what do I hear of thee, that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knees, and prayed him, saying, I beseech thee Lord, shew me; for I know not what thou sayest, He answered again, Where gatest thou this Hebrew child? and he said, the Ishmealites left him with me, until they came this way again. When he had said so Putiphar said, bring the young man hither, and I being brought in, did reverence

A covetous heart like *Achan.*

verence to the Prince of the Eunuches, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches, and he had wife, children, and concubines. And when he had taken me apart, he ſaid, Art thou bond, or art thou free? I anſwered, bond. And he ſaid unto me, Whoſe bond-man art thou? I anſwered him, the Iſhmealites. And he ſaid again unto me, How came it to paſs that thou waſt made their bond-man? And I ſaid, for they bought me in the Land of Canaan; yet he did not believe me ſaying, Truly, thou lieſt, and commanded me to be beaten. Memphitica his wife ſpied me beaten at a window, & ſent unto her Husband ſaying, Thy judgement is unjuſt; for thou doſt punish wrongfully the young man that is ſtoln. But becauſe I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till ſuch time as my Maſters came. And his wife ſaid unto him. Wherefore do ye keep in captivity the noble Child: it were more alms to let him go, and to beat you. She would fain have ſpyed me in deſire of ſin, and I knew nothing of this. He ſaid again to Memphitica, it is not honeſt among the Egyptians to take away another

A token of mercy, if it were not for an ill end.

Note a flattering woman.

mans

mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that xxiiii. daies, the Ishmealits came and they hearing that Jacob my Father was heavy for me, said unto me. Wherefore is it that thou saidst thou was a bond-man, and now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thée in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren and said, I know it not; for I am a bond-man. Then they took counsel amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands; for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redéem him now from the judgement of Putiphar, they hearing this, went and asked for me, saying, that they had bought me for mony, and he delivered me. Memphitica spake unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmealites, and desired to buy me, and when he could not bargain with them,

A good nature.

he

Thus the righteous be bought and ſold.

he returned and ſhewed his Lady that they asked a great price for the child, ſhe ſent again another Eunuch, ſaying; Although they ask two Beſances of gold, ſee that thou ſpare not for mony, but buy the child, and bring him to me. He paid 80 golden Crowns for me, and ſaid to his Lady that he paid 100, and I perceiving this, held my peace, leſt they Eunuch ſhould have been ſearched. Behold my Sons what I have ſuſtained, love one of you another, and with continuance, caſt out from among you deceitful minds; for God delighteth in the concord of brethren, and hath pleaſure alſo in the love and choice of a proved heart. For when my brothers came out of Egypt and knew me, I gave unto them their money, and never gave reproach unto them, but comforted them, and after the death of Jacob I loved them more abundantly, and all that ever he commanded me, I did very gladly, and they marvelled becauſe I ſuffered not them to be troubled for a ſmall cauſe; for all that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their ſervants. Their life was my life, and their ſorrow was my ſorrow, and all their infirmity or diſeaſe was

Concord between brethren pleaſeth God.

Joſeph's merciful heart declared.

mine,

mine, my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her, an hundred talents of Gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were xii Harts feeding, and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon: and all Beasts made against him, and

A Promise for them that pray for their enemies.

God provideth for his Elect.

Joseph's Dreams.

Christ propheci-ed.

the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac, and Jacob, But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your Mother Zilphe, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting

him

him in a Cheſt in Egypt, after he had liued 110 years, who ſaw Ephraim's Children vnto the third generation, For vnto Machar the ſon of Manaſſes were children born on Joſeph's knees. After this, all they of Iſrael bewailed him, and all the Egyptians with a great mourning. For he had compaſſion of Egypt as of his own proper members, and aſſiſted them, both with his labour and counſel, and did them good at all times and ſeaſons.

The Teſtament of *Benjamin*, made to his Children at his death concerning a clean mind.

Lo what true faithful love doth mean,
all you that lovers be :
It is in heart and not in luſt,
as here you plainly ſee.

The

The Testament of

BENJAMIN.

THe Copy of Benjamin's words, which he uttered to his Children, being of the Age of an hundred and twenty years. He kissed them, and said: As Isaac was born in the hundreth year of Abraham, so was I in the hundreth year of Jacob: and because Rachel dyed at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the son of my daies, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt, and that my Brother Joseph knew me, he said to me: What said they to my father, when they had sold me? I answered, They stained thy Coat with blood, and bringing it to him, said: See if this be thy sons Coat or no? And my Brother also said unto me: Truly, when the Ishmaelites

Beniamin, what it signifieth.

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, and obey his commandments, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, loveth rightly above all things. Fear God, and love your neighbours, and then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more then it did of my brother Joseph. How many folk would have killed him, and yet still God defended him: For he that feareth God, and loveth his neighbour, cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our father Jacob to pray for my brethren to the Lord, that he would not

Joseph's destress revenged by God.

Temptation shall not overcome them that fear the Lord.

lay

lay unto their charges, the mischief that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together, and said: In thee shall the Prophesie of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall dye for sinners in the bloud of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man, and follow his mereifulnes with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodnes, and loveth. 2. The righteous as his own soul. If another, 3. Man be honoured, he envieth it not: If a man be inriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him and believing

Joseph a right figure of Jesus Christ.

A good man.
1. Overcometh evil.
2. Loveth the righteous.
3. Envieth not.
4. Praiseth the valiant.

him alſo to be chaſte: He defendeth 5. him that hath the fear of God. He worketh together with him that loveth God; and if a man forſake the 6. Almighty, he warneth him to return again. Whoſoever hath the Grace of the good ſpirit, him doth he love as his own life. 7. He pitieth the poor, ſuccoureth the weak, and praiſeth and honoureth God. My Children, if ye have a good mind, evil men ſhall ſtand in awe of you, and unthrifts ſhall for very ſhame be converted to goodneſs. So that covetous men ſhall not only depart from their nigardlineſs, but alſo give of their abundance to the needy. If ye be good doers, both unclean Spirits ſhall flee from you, and ſhrewd Beaſts ſhall ſhun for fear of you. For where the regard of good works is in the mind, there darkneſs flyeth away. For if he do wrong to any holy man, he is ſorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with ſilence. And if any man betray a righteous ſoul, and the righteous pray for his betrayer, the betrayer is not a little diſgraced, and the Righteous becometh much more notable afterward, as did my Brother Joſeph. The guileful ſpirit of Belial hath

5. Defendeth him that feareth God.
6. Admoniſheth the ſinner.
7. Pitieth the poor.
The example of a godly man converteth ſinners.

hath no power over a good mans mind; for the Angel of peace guideth his soul. He loketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousnes. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good Counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honor with; one of sorrow and another of joy; one of quietnes, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his mind, that he

The properties of a righteous man.

he may not be found faulty before God and Man, But all the works of Belial are double, and utterly void of ſimplicity; wherefore my children, ſhun the naughtineſs of Belial; for at the firſt he delighteth thoſe that obey him, but in the end he is a Sword, and the Father of ſeven miſchiefs. For when the mind hath once conceived by Belial, it bringeth forth, firſt envy, ſecondly deſperateneſs, thirdly ſorrow, fourthly bondage, fifthly needyneſs, ſixthly troubleſomeneſs, ſeventhly deſolation: and for that cauſe was Cain tormented with ſeven puniſhments by God; for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he ſuffered, and in the nine hundreth year, the earth was made deſolate with the Flood for his righteous brother Abel's ſake. In ſeven hundred years is Cain judged, and Lamech in ſeventy times ſeven: For they that are like Cain in ſpightfulneſs: and hatred towards their brethren, ſhall be puniſhed with the ſame puniſhment for ever, as he was. You therefore my Children, eſchew malice, envy, and hatred towards your brethren, and cleave to goodneſs, and lovingneſs. He that hath a mind clean in

Diſobedience the father of ſeven miſchiefs.
1. Envy.
2. Deſperation.
3. Sorrow.
4. Bondage.
5. Needineſs.
6. Trouble.
7. Deſolation.
An example of *Cain.*

love,

love, loketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, and multiply inordinate lusts in woman, and the reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdom upon him, and the twelve Tribes shall be gathered together there, & all Nations shall resort thither, until the most High send his Salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised. and be lifted up unto a piece of timber. And the veil of the Temple,

An apt similitude to a mind resisting sins.

A Prophesie of the nativity of Christ.

Of his passion, *Matth.* 27.

Of the coming of the holy ſpirit.

Of his Aſcenſion.

ple, ſhall be rent aſunder, and the Spirit of the Lord ſhall come down upon the Gentiles, poured out as fire; and riſing up from the grave he ſhall aſcend from earth to Heaven. He ſhall remember how baſe he hath been upon Earth, and how glorious he is in Heaven. When Joſeph was in Egypt I longed to ſee his perſon, and the form of his countenance, and through the prayers of my Father Jacob, I ſaw him awake in the day of his full and perfect ſhape. Now there my Children, know you that I ſhall dye. Wherefore deal every of you truly and rightfully with his Neighbour, work ye juſtly and faithfully, and keep ye the Law and commandment of the Lord: For that do I teach you inſtead of all Inheritance: And give you the ſame to your Children for an everlaſting poſſeſſion. For ſo did Abraham, Iſaac, and Jacob they gave us all theſe things for an Inheritance, ſaying: Keep the Lords Commandments till he reveal his ſaving health unto all Nations. Then ſhall ye ſee Enoch, Noah, Sem, Abraham, Iſaac and Jacob, ſitting at his right hand with joyfulneſs. Then ſhall we riſe alſo every of us to his own Scepter worſhipping the King of heaven, which

A prophecie of the laſt coming of Chriſt.

The reſurrection & judgment deſcribed.

which appeared on earth in the base shape of man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me, And all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with light of understanding,

A prophesie of the Nativity of Christ.

ſtanding, and ſhall come up to ſave Iſrael. He ſhall take from them as a Wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He ſhall be among their Princes as muſical melody in the mouths af all men, and his doings and ſayings ſhall be written in holy books. He ſhall be the Lords Dearling for evermore. And as concerning him, my Father Jacob taught me, ſaying: He ſhall amend the defaults of thy Tribe. And when he had ended theſe ſayings, he commanded his Children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old in a good Age, and they put him in a Coffin, and in the fourſcore and eleventh year before the departure of the Iſrealites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan, and buried him in Hebron at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

Chriſt deſcribed.

Chriſt wipeth away our ſins.

FINIS.

How these Testaments of the twelve Patriarchs were first found, and by whose means they were translated out of Greek *into* Latine.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happeneth through the spightfulness of the *Jews*, who by reason of the most evident manifest, and often Propheſies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Antient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skillful both in the *Greek* and *Latine*, nor any Interpreter that might procure the translation of this noble work, until the time of *Robert* the second, sur-named *Grodsthead* Bishop of *Lincoln*, who sent diligent searchers as far as *Greece*,

to

him a Copy of the ſaid writing. respect of their charges, which he moſt liberally. Therefore to continue memories of thoſe moſt lightſome Propheſies, to the ſtrengthning of the Chriſtian Faith; that reverend Biſhop did in the year of our Lord, 1242. tranſlate them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, Parſon of the Church of *Datchot*, and Chaplain to the Abbot of St. *Albans*, to the intent that by that means the evident Propheſies, which ſhine more bright than the day light, might the more gloriouſly come abroad to the greater confuſion of the Jews, and of all Hereticks, and enemies of the Church of Chriſt, to whom be praiſe and glory for ever. Amen.

13 JY 55

Anthony Hatham

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